THE NAUTILUS

JULY, 1910

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CHICAGO, Ill.—The Progress Co., 515-519 Rand-McNally Building.
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WILLIMANSETT, Mass.—Mrs. S. A. Emerson, 30 Emerson street.
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Nautilus News.

By the Editors.

From F. Milton Willis.

I have just accepted another article from F. Milton Willis, called "Purification," which will appear soon. I find our readers cry for him. I don't agree with some of Mr. Willis' theories, but I will give you the article for the sake of the *practical new thought* which accompanies the theory.

And Mr. Willis has sent us also a little item about World-Peace, which I think you will find in this number of *Nautilus*. You will see how interested he is in this subject, from the following quotation from the letter which accompanied his manuscript:

"I am enclosing a little article just to keep before the minds of your intelligent readers the question of international peace. I am at present acting as secretary of the World-Federation League; we are doing some strong work at Washington in the interests of peace, in the shape of a resolution introduced by Mr. Bartholdt looking to the appointment by President Taft of a Special Peace Commission to confer with similar commissions from other governments and agree upon some means of establishing universal peace."—F. Milton Willis, 63 East Fifty-ninth street, New York city.

Nautilus Vacation Representatives.

You still have two more summer months. If you haven't already written for the representatives' offer, do it now. It will take only a little effort for you to earn your vacation expenses and something besides by taking subscriptions for *Nautilus* and selling our books.

To Our New Thought Center Friends.

My, how the number of centers is growing! And all of the centers are doing good work. If there is a center in your vicinity, visit it and they will give you a welcome. These centers should be THE great means of increasing new thought.

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If there is no center in your vicinity, ask us and we will tell you how you can organize one and get a lot of free advertising.

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(Continued on Page 2.)

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Nautilus News Continued.

Mark G. Evans, a prominent attorney of Denver, wrote: *"Enclosed $5.00, for other copies. It should be read by every man and woman in the land."* Mrs. MacKenzie of Bridgeport, Ct., wrote: *"Enclosed $6.00 for six copies. Dr. McLellen loaned me 'The Science of Getting Rich.' I read portions of it to five women and they all wanted one."*

And Edna Squire of *The True Word*, says: *"It is the best book of progressive thought that has come to our reviewing desk for the past two years. It hits straight from the shoulder, stays with you and produces."*

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Tom's "Write Up" of Elizabeth.

I am risking my job on getting this into *Nautilus!* Elizabeth doesn't know it is going in—this is the first time I have done this, and of course the last. But here goes. And if The Chief squelches me I will quit managing and get a job as ballast on an aeroplane.

I want to tell you about that great article by Tom Dreier in the May *Caxton*.

If you want to know the *real* Elizabeth, write quickly for a copy.

It's great—and then some!

"Elizabeth the Modest" naturally can't tell you how good it is because it is about herself. But I can, because she has ordered me about for a year—so I know. The first paragraph will make you want more. Here it is:

"Here is a woman that jauntily commands you to like her right at the start because her every word and deed emphasizes the fact that she is a human being. Big brained, big bodied, with the face of a young girl, the eyes of one that has seen much that is good, lips over which bubbles a cascade of laughter and a flood of wisdom, the head of a woman made to do and dare and win, a personality that compels attention tinted with liking, a voice controlled, soft yet resonant,—the voice of a leader who knows the secret of command,—a smile that has in it the warmth of the sunshine, the action of one who is poised, self-controlled, self-reliant, confident: there we have an impressionistic picture of Elizabeth Towne, editor of THE NAUTILUS MAGAZINE, *one of the biggest leaders of the New Thought movement in America. It is true that I have been generous with adjectives. But I have no choice. The woman is worthy of them and a few more that I shall use later on. I say she is worthy of them because she doesn't claim them."*

Isn't that immense!!!

And with every copy of the magazine is a beautiful picture of Elizabeth, ready for framing. Send The Caxton Society, Pittsfield, Mass., 10 cents, and they will send you a copy.—(S. J. K.)

William's Netop Notes.

Here's risking my job again: We have no "Netop Notes" for July because William worked in the garden here last month more than he did at Netop. One day when he saw me mowing the lawn, he waited till I came in to rest, and when I wasn't looking, he re-mowed all I had done, and then finished the lawn.

But I am planning to get even next week while he is away by picking the cherry trees. When he comes back he'll be so riled that he'll go berrying at Netop and then you will get some more "Netop Notes" in the August *Nautilus*. And yes, if he doesn't write "Netop Notes" next month I'll go out there myself and write an article on "The Battle of the Netop Wasps." So you're sure of some Netop Notes in August.—(S. J. K.)

I must tell you an amusing incident which I am sure will interest you. My youngest daughter Louise was a student at a certain school for young ladies at Tarrytown-on-the Hudson two years ago and was indisposed for a few days. The principal of the school visited her and with some trepidation started in to inoculate her with Mrs. Towne's virus, i. e., her doctrines! It was rather an apologetic effort as the principal was not sure how orthodox Louise was. After awhile when Louise disclosed that she had all of Elizabeth Towne's books and knew them almost by heart, you can imagine the fraternal feeling that followed. They had a big laugh over it all. You certainly have done lots of good in the world. Please address me here as at head of letter.—H. M. H., Battle Creek, Mich.



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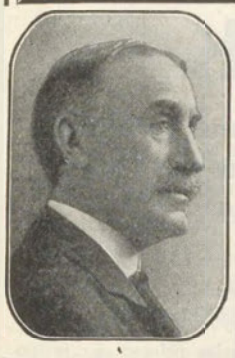
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Walt Mason

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THE NAUTILUS.

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THE NAUTILUS.

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Grace MacGowan Cooke
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Thomas Dreier
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} **These are Nautilus Contributors for 1910-11. Others Coming!**

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 9.

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Preface—The Right to be Rich—There is a Science of Getting Rich—Is Opportunity Monopolized?—The First Principles in the Science of Getting Rich—Increasing Life—How Riches Come to You—Gratitude—Thinking in the Certain Way—How to Use the Will—Further Use of the Will—Acting in the Certain Way—Efficient Action—Getting into the Right Business—An Impression of Increase—The Advancing Man—Some Cautions and Concluding Observations—Summary of the "Science of Getting Rich."

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The August *Nautilus* will contain many good things. Two things that are especially new thought-y are "Purification," by F. Milton Willis, and "The Psychology of the Solar Plexus," by Dr. Julia Seton Sears. Besides this there will be a new poem by Edwin Markham, and there will be a continuance of the Elizabeth Towne travel editorials, which are begun in this number.

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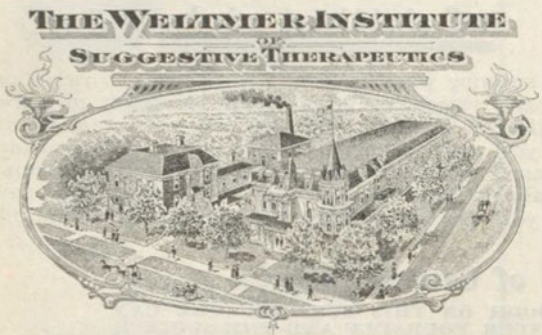
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Clinics begin July 5th, 1910, and continue until August 14th, 1910

From the dates above you will see that the Clinics will continue for six weeks, and any patient who begins a course of treatment on July 5th will receive treatment every day during the entire six weeks unless a cure is effected by less treatment.

In the majority of cases of disease six weeks of regular treatment every day can be taken to advantage.

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Clinic patients will be allowed to attend the four o'clock lecture at the Institute each day.

The Clinics begin July 5th and end August 14th. August 16th is Commencement Day for the Present Class. August 22d to the 26th the Third Annual Convention of the National Association of Suggestive Therapeutics will be held in the Auditorium of the Weltmer Institute in connection with the Third Annual Metaphysical Chautauqua. For further particulars address, WELTMER INSTITUTE, Nevada, Mo.

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"Build thee more stately mansions, oh, my soul;
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes, "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY, One Dollar a Year. | JULY, 1910 | VOL XII No. 9

EDITORIALS

BY ELIZABETH

Ask Yourself.

Nobody can answer your questions but yourself; and *you can*. Be still and ask yourself.

Be still until you answer yourself.

In the meantime, do the best work you have ever done in your life, and put the most interest and love into it.

Putting interest and love into your work is the surest way to graduate from it.

Yokes.

Pooh! There are no yokes! They are all in your mind. Forget 'em. If you can't do what you would like to do then be sure you like to do what you have to do, and the yoke illusion will disappear into thin air.

Oh, yes, you can, too! Why, you can repeat a lie until you believe it—how much more can you affirm the Truth until you believe it.

Stick to it.

And live up to the statement of freedom from yokes.

Love to do what you have to do. It won't be long before you will *feel* and realize what you affirm.

A Bad Habit.

A certain young man of twenty years is determined to contradict or question or debate almost every statement made in the family and in his circle of friends. He invariably takes the opposite side, for the mere sake of argument.

There is something wrong with the family in which he has grown up! In some way they have allowed this habit to grow on him from the time he was a child. Is it not a case of *everybody* in the family contending over unimportant details, this one young man being so strong-willed that he usually comes out on top in the argument?

The only cure I know of for this extremely unpleasant habit of opposition and contention is the Silence Cure.

Absolute non-resistance will break the habit when nothing else will. Is there nobody in the family who has self-command enough to apply this cure?

The habit of contention is nearly always the result of a family attitude of argument. It fixes upon a child the habit of arguing to support his point, instead of *reasoning to find out the truth.*

Generally the parents set the pace. Sometimes it is a member of the family who sets the pace, and the parents sit



still and let the younger members fight it out. Then when the habit has grown to very unpleasant proportions, everybody joins in, or sits around and feels vexed.

The Silence Cure.

It is my experience that it takes a whole family to make one contentious member.

It is likewise my experience that one parent can prevent the forming of this bad habit, if he or she takes it in time. I stopped it with my children when they were about ten or twelve years old, by applying very systematically and persistently, the Sequestration Cure.

At the first sign of strained argument each child was sent to a separate room, with the injunction to remain there until he could play or discuss things without getting heated, and without contradicting. The child himself was allowed to decide when he was ready to play comfortably. He might be sent back in ten minutes, but he was allowed each time to make his own decision as to whether he was ready to play according to the rules of polite society and friendly intercourse.

At first I had to send the children away every little while, but after a few days they began to see the point, and they kept themselves on the pleasant side of that point where the strain begins.

But I never could have cured the children if I had not first commanded myself in the matter. I quit trying to settle their disputes; I merely required that they settle them themselves by perfectly amicable and kindly discussion, or else leave the matters entirely untouched. I stuck to this *every time* until they *formed the habit* of discussing things in a kindly way *with the intention of finding out the truth*, instead of with the intention of upholding each his own point of view.

I consider this discipline one of the best things I ever did for my children.

If I had not discovered it until they were twenty years old, instead of ten, I should have tried the Silence Cure instead of the Sequestration Cure.

When the boy makes the first opposition statement, everybody else shut up. Do it *every time*. It won't be long before he will catch the point of view, and command his feelings and his tongue—it won't be long before he will begin to reason for the truth, instead of fighting for his point.

It is worthy of earnest effort on the part of the whole family to break one member of that trick before it gets to be a settled bad habit.

Don't you see what it leads to? After a while the man's entire reasonings have the one aim, the aim to justify himself, right or wrong. This becomes a habit of mind with him, a perpetual attitude of thought.

It is very important to keep children from contracting the bad habit of arguing unpleasantly with each other.

Sailing.

If you had looked at the passenger list of the Lusitania sailing April 21, you would have found under the Ts these names:

Mr. William E. Towne,
Mrs. Towne.

You would naturally suppose that Elizabeth and William were sailing for



Europe. But if you had peeked into Room 23B, you would have found Elizabeth and Catherine. At the last minute William decided positively against going and I took my daughter Catherine in his stead. Right across the corridor from us, my brother and his wife and young son were ensconced.

In the corner on the couch stood a big basket of fruit and other delicious things, sent aboard from New York City with a card from our very thoughtful managing editor. In my hand you would have spied two telegrams, one from William and another from Julia Sawtelle, wishing us Godspeed. There would be just time for you to smile goodbye at us and run for the gangplank or you would find yourself likewise taking a trip to Europe unless you decided to swim over to Miss Liberty or go back in the mail from Sandy Hook.

So we sailed, five of us, for our first taste of ocean and of Europe.

We visited England, France, Belgium, Holland, more England, and Ireland, and returned on the Mauretania, sailing May 21. A strenuous and most delightful six weeks. We traveled far and fast, and on the days we had guides, we made them do three days' sight seeing in one! The poor fellows had a desperate time of it, because not one of them seemed to know how to cut short his spiel in the right place! We had to do it for him, about five hundred times a day, or he would not have been able to get in more than one regulation day of sight seeing at a time. The French and English Guides are artistic in their temperament, and they have the whole course down pat and so well learned that they can do it with their eyes shut.

London.

In London we "did" the Parliamentary buildings, Hampton Court, Richmond Park, The Star and Garter Inn, Kingston, and Kew Gardens and two long omnibus rides all in one day! The only exhausted member of the party was our very good Guide. Poor fellow, he was heavily burdened with scattered odds and ends of lectures which he hadn't time to deliver.

We gave our Guide another strenuous day when we saw London Tower and a few dozen other points of interest in the city itself.

The picture galleries and the British Museum we saw without a guide, and in double quick time. We knew pretty well where to go and what to look for. The Tate Gallery in London we found the most enjoyable gallery in all our travels. There are many magnificent pictures there, and all arranged with a view to showing them to the best advantage. The larger galleries have the walls covered solid with pictures, very little attempt being made at proper setting. The exhibitions at Hertford House and the British Museum are points of next greatest interest in London.

Art.

The next most enjoyable gallery we found was the big one at Amsterdam, where there are over three hundred rooms, and the pictures are all arranged with a view to proper lighting and not too much crowding. There we saw Ru-



ben's wonderful "Anatomy Lesson," the magnificent picture by that ill-fated young painter, Paul Potter, "The Bull," and Rembrandt's "Night Watch," three magnificent things that will stand out in our minds for many a day. These great paintings are beautifully displayed. They could not have meant so much to us if they had been crowded in with a thousand others as in the great London National Picture Gallery, and The Louvre at Paris.

Picture galleries were our first point of interest in all the cities we saw, after getting first a general view of the city by carriage or automobile. It was desperately hard work to drag ourselves away from the galleries but in this first trip to Europe we planned to be quite systematic in seeing the most important things, covering the most ground, and getting a sort of general idea of the cities, countries, and peoples through which we passed. It was strictly a sight seeing trip, with only two social engagements in the whole six weeks. I didn't even look up the new thought people in London. We planned to do this, but our plans were interfered with by the closing up of everything after the death of King Edward VII.

Social Visits in England.

One of our social diversions was a dinner at the Lyceum Club, with Adelaide Johnson, our wonderful American sculptor, some of whose splendid work charms the visitors to the great Corcoran Gallery in Washington. She has just been completing one of her masterpieces, a bust of Lucretia Mott.

The Lyceum Club is situated in a very fine building with the whole Palace Park in front of it. Its membership is composed of women who have done or who are doing things, women from all parts of the world. Our own Mrs. Wilcox is one of the members.

Our second social visit was a little journey to the home of Joseph Bibby, with whom and whose family we spent two delightful days. He has a most glorious home on the top of Bidston Hill, Barkenhead, with fifty miles of English and Welsh moor at his feet, and the Welsh hills in the distance, the Irish Sea to his right. The mansion is set in the midst of seven and a half acres of garden such as only the English know how to make. The view from the guest room window is one of the most gorgeous and varying I have ever seen in my life, and the finest scenery we found anywhere in Europe was the Welsh scenery which lay on the road to Holyhead, where we embarked for Dublin.

Some English Printing.

Joseph Bibby is editor of *Bibby's Annual,* one of the handsomest magazines published on the face of this earth—if not the handsomest. He and his brother are associated in business, and besides their factories, they have a great fireproof building in Liverpool where they do the finest printing for the *Journal,* and for other art things too numerous to mention. Their wonderful printing is done on a great Miehle press from America, which picks up a piece of paper, prints four impressions upon it in as many dif-



ferent colors, and deposits it a perfect work of art, without a hitch. If anything goes wrong with a piece of paper, if it even gets twisted a little bit as it is running through, the entire machinery stops instantly!

"This press absolutely refuses to make anything but perfect printing!" said Mr. Bibby, and then he added: "The press comes from your own country—it is American. But your own people don't know how to get the best work out of it—it takes us English to do that!"

We decided between us that the English people have such an instinct for thorough and painstaking work that they never rest until they get perfect results from a machine. And he says that they invent little ways of harnessing up our machinery which enable them to get better results from it than we Americans get ouselves. Certain it is that the English, and perhaps the French and Germans, too, are far ahead of America in the production of fine color printing. I didn't believe it until I saw it with my own eyes.

Home Life in England.

Joseph Bibby and his family are vegetarians and theosophists. He has seven children and a charming little wife who looks like a bit of Dresden China. Mr. Bibby himself looks like a wideawake, clean cut American business man, and talks like a typical Englishman. He once lived in this country for several years, and has been here a number of times. His five boys are tall and sturdy, and all his children are altogether English. We caught them exchanging smiles occasionally over Catherine, who is altogether American! I presume all English folk think American girls have entirely too many opinions on altogether too wide a range of subjects! And to us Americans it looks as if English girls are brought up to be seen and not heard! Extremes meet when an English home is opened to American guests, and if all English people are as tolerant as the Bibby family, they must get plenty of amusement out of the contrast—as we Americans do.

Our glimpse of English home life was very delightful, and we want to go again. I like this idea of extremes hobnobbing together, and I wouldn't wonder if the presiding Good Spirit of the universe likes it, too. Perhaps somewhere between the two extremes is the golden mean which will be the everyday life of Heaven. In England and America the head of the house rules. In America the head of the house is apt to be the woman, and all daughters are trained up in the way that mamma goes. Perhaps if we visit enough to and fro we shall evolve the household where the man and the woman are two halves of one Perfect Whole, equal and indivisible.

In the meantime, the visiting to and fro is very delightful and tastes like more!

England Beautiful.

Mr. and Mrs. Bibby took us for a delightful automobile tour. We visited first the old city of Chester, where King Charles and the old walls and quaint buildings date back



to the time of the Romans. We walked around the wall and imagined things historical. We went shopping along the funny old arcades, and we pronounced them very convenient for a rainy day, though somewhat obscuring to the shop windows of the inner side.

We visited also Eton Hall, the home of the Duke of Westminster; and Hawarden, the home of the grand old man who served England so well and refused a peerage. The splendid park of Hawarden is entirely open to the public, and the day before there had been a picnic there, so one great stretch of lawn was littered with scraps of paper and things.

One beautiful thing about England is that nowhere do you see keep-off-the-grass signs. The whole of England looked like beautiful green lawns kept mowed and rolled, and everywhere the lawn mowers themselves added picturesqueness to the view—sheep! Sheep and more sheep and then some, and cows and more cows, but not so many, and deer tame as the squirrels in Central Park, keep the whole of England trimmed down like a beautiful lawn.

All the way from London to Birkenhead we traveled over a green and glorious patchwork quilt, the neat squares marked off by the trimmest of stone fences, herring-boned down by hawthorne hedges, rosetted here and there by a clump of hawthorne trees or a single elm of fantastic shape. The squares in this green quilt looked to be anywhere from an acre to two or three acres in extent, every fence and hedge as straight as a die but no two sides of equal lengths! Up hill and down dale runs the emerald quilt, and again up, up, where Mother Earth drew up her knees to make the Darbyshire Hills. Once in a few miles you will find a row of the neatest little light stone houses built in a straight line like the new fashioned "Roadtown," lovely trees and vines and hedges around it. Once in many miles you spy a park set round about some great mansion. The parks and grounds around both Hawarden and the Duke of Westminster's place are open to visitors who may walk or drive about anywhere, but automobiles being barred, we walked a mile and a quarter after entering the gate of Hawarden along a winding hillside, a brook rippling at the bottom to our right, magnificent trees and vistas all about us—one and one-quarter miles from the gate to the house itself! Hawarden is a great white stone castle, ivy-covered, set down in this glorious park. William Gladstone's son occupies it at the present time.

It was a mile and a half from the gate of Eton Hall to the great house itself. The public are permitted to go through the gardens and the house itself. You pay a shilling for the privilege of going through the house, and the shillings are all given to a special charity. Magnificent is the only word that comes anywhere near describing the park and gardens and house of Eton Hall. There is nothing like it anywhere in this country, unless it is Biltmore at Asheville, N. C., of which I have seen pictures. The front gate and fence are all of wrought iron, thirty or forty feet tall, elaborately gilded at the top. This gilding looks as bright as if it had just been done. It is gold leaf, put on a year ago when King Edward VII was entertained. There are magnificent paintings all



through the house, and equally magnificent carved woodwork and panelling, all done out of American black walnut and left unpolished to weather as it will. In the front hall is another American product, a very fine electric orchestrelle with pipes like an organ. The keyboard is placed clear across the hall by a window, and looks something like a small square piano. If you want a more minute description of this house, just read over what the guide book says about some palace. Eton Hall is as fine as any palace we saw, but not quite so large. The formal gardens are as beautiful as palace gardens, and almost as large. When Eton Hall is full manned for company, there are forty-five servants in it. And this hall, which is one of the very finest in all England, is only one of half a dozen homes of the Duke.

What the Nobility Stands For.

The death of King Edward made such a stir and such mourning all over England as no American could imagine unless he were in the midst of it. All the papers and magazines were full of praises of him, not a criticism even under the breath. Apparently "Edward The Peacemaker" was a near relative of every man, woman, and child in the kingdom. Three people in different sections of the country committed suicide because they were so unhappy over his death! Everybody put on mourning. The theatres were first closed and afterwards opened by request of King George V. When we saw "The Whip," at the famous old Drury Lane Theatre, a week after his death, the families of the nobility were conspicuous by their utter absence. Everybody who rode in St. James' Park was in deep mourning. There was as much mourning on the streets as if half of London had lost its fathers and mothers. Servants in uniform, clerks, sales girls, and humble workmen wore badges of mourning.

I began to get a dim glimmering of what the nobility means to a people. It represents something to admire *and love.* It tends to keep soft and pure the emotional nature—so soft and pure that even the sins of the nobility are covered with a mantle of charity, are ignored.

Many times I have exclaimed to myself: How can the middle classes of a monarchy be clean when kings and queens are profligate?

But the common people do not ape the so-called nobles in their sins. In our country there is a tendency to be eternally climbing, and this tendency to put ourselves alongside of the ones we consider the highest, includes a tendency to ape their vices as well as their virtues. In England every man tries to fashion himself after the ideals of his own particular caste, but every man in every caste *loves and cherishes* the nobility as he would love and cherish his own child. He looks at the nobility as a class born and brought up for the whole and sole purpose of ruling. He considers that the nobles make *a life business* of developing themselves into creatures who are wise enough to know what is best for all the people. And yet, the English people do not seem to expect their nobles to be perfect in private life, nor do they expect them to make no mistakes whatever in public life. They seem to recog-



nize them as merely a lot of people who aim right, and who *generally* hit the mark—the mark of knowing what is best for the people, and of doing it. So the common people, the middle classes, and the lower classes, pour out their love and their gratitude to the so-called nobles; and love covers even a multitude of sins. It is a curious and beautiful state of mind. And who can say that in its results this sort of benevolent paternalism does not come as near as possible to serving justice to all the people. Certain it is that there are many abuses under our American government which Joseph Bibby says are based on the idea that *"I am just as good as you are and a little bit better;"* certain it is that there are abuses in our government which do not appear at all under the English form of government.

And again the needle of my faith settles true to the golden mean between the two governments. The world needs both sides represented, both sides hobnobbing and modifying until we all reach the golden mean between.

In our country we *are* creating a nobility, *based on achievement in the line of good works for all the people.* Our emotional nature is being polarized to this nobility in the same way that the English nature is polarized to the nobility of government. And for the same identical reason, if we but knew it. As yet this new American nobility is nebulous, but in due time it will crystalize and it will be organized of the people who are making a life work of understanding and working for the common good.

And isn't that *exactly* what the English nobility stands for to the Englishman himself?

I am mighty glad I went to Europe, and went with my eyes and my heart *open to get their point of view.* I return with my sense of the Oneness of the human race tremendously reinforced.

Our Teddy.

A great concourse of kings and princes gathered in London for the funeral of Edward VII. And among them all no man in the world attracted more attention and more apparent affectionate interest than Theodore Roosevelt.

I noticed some of the English editorials wondered a bit why Theodore Roosevelt should rouse so much interest, enthusiasm and faith in America. It is because he is the prince of our new nobility. He is just as good as I am and a little bit better—in spots. I am just as good as he is and a little bit better—in spots.

The American people know Theodore Roosevelt because they know he is just like them, and because they know and have had every proof that he is working for the good of every man, woman and child in America. Americans believe in equal opportunity for all and *Special Privilege to none,* and they believe that Roosevelt stands for the same thing, stands with all his might and main.

Every American glories in Roosevelt *who doesn't want a Special Privilege for himself, or some of his relations.* Roosevelt is as smart as they make them, and *he is square.* That is the secret of his vogue in America.

And that is the secret of his vogue everywhere else. Nobody in the world



cares two cents whether a man makes a mistake once in a while or not. What he does like in a public man is the will *to tell the truth as he sees it,* a man who says what we would like to say if we weren't afraid to, or if we could only get the chance. Roosevelt says what all Americans think—all who are not itching for a Special Privilege to rob the common people through monopoly and a high tariff.

When I Got Home.

When I got back to America I found everything had been going along beautifully, all things working together for the good of the people, for the downing of the Special Privileges crowd. Everybody thinks he knows now what he surmised all the time—that Ballinger was put into the Interior Department for the special purpose of robbing the public. Whitewash or no whitewash, Ballinger and that crowd are down and out. All things are working for good to keep the Morgan-Guggenheims from swallowing Alaska and the balance of this country. The insurgents are increasing and multiplying.

And Roosevelt will be here in June!

A Critic.

Some of our good friends have been criticizing me through the *New Thought* magazine! One of our subscribers, writing to Mr. Atkinson, hopes he won't dip into politics like Elizabeth Towne. She feels ashamed because her husband and son poke fun at Elizabeth Towne's petticoat politics and straight-front uplift! She would like to tell me only she doesn't like to hurt my feelings. She wants the old Elizabeth back! And she wants me to keep right inside of the little new thought fence and not look out on anything else.

And William Walker Atkinson agrees with her and promises obediently not to dip into politics! William always was afraider than I am of what folks think! He agrees with his fair correspondent, but he warns her that all the Williams in creation cannot keep me from doing what I want to.

It is all a mistake. Nobody wants "the old Elizabeth" back. I wouldn't have her on the end of a forty foot pole! Why, she was nothing but a crude kid compared with the Elizabeth Towne of today—who is a crude kid compared to the Elizabeth Towne of ten years from now. *I am growing every day*—that's what's the matter with me. And I am growing better, too, and a whole lot bigger. I used to have a few little interests in one town called Portland, Ore. Now I have interests all over the world! And whatever interests me I want other people to get interested in. That's why I write about them.

New thought is not a thing that you can keep in a fence, and talk about and think about and live to the exclusion of the world.

New thought is a *light* in which you see the whole world and the whole universe besides—*if you live up to your privileges.* I am trying to live up to mine and as fast as I see a new thing *in the light of new thought,* I talk about it in *Nautilus.* And that sets a whole lot of other people to looking at it in the light of new thought.

If you *live* new thought you need to

EDITORIALS

BY ELIZABETH

be interested in everything in the world. You take all those things into your heart and interest, and you talk about them, and you spit out your little say whether people like it or not; and by doing that you set other people to thinking and to talking and *to voting*, and behold in a little while you have the crude things evoluted into something better.

I believe in a new thought that permeates every department of my personal life and the life of the world at large. And I find that the more I live new thought, the more I get into all the corners of the earth, and the more I spit out the truth as I see it regardless of what some folks think about it or about me.

But thank goodness William Walker and his fair correspondent are very much in the minority. Note two or three letters in our "Little Visits" Department for this month. These are samples of hundreds I have received patting me on the back for *calling attention to things that can be remedied.*

Mr. Atkinson himself will keep on growing and getting interested in more and more things. Here is a prophecy: If he ever has an entirely free hand in the editing of a magazine, you will find him talking politics before he has been at it five years.

I have been over the road.

The physicians all over the civilized world today tell their patients that what they need is not medicine, but hygiene. What they partially mean by this, is that, instead of the violent attempt to fight disease with substances supposed to be antagonistic to it, healing may be wrought by a cheerful cooperation with the great vital laws of nature, which are always working towards restoration and perfect health. There is no physical poison deadlier than the spirit of resistance in its effect on the physical health. Anger, fear, distrust, and all forms of anxiety are the essential supporters of disease.

—B. Fay Mills.









Man Should Age Grandly

By Ella Wheeler Wilcox.

Man should age grandly, like a noble tree.
He should not shrivel like a flimsy flower
That buds, and blooms, and withers in an hour.
When God decided that mankind should be,
He made man greater than the earth or sea;
To him was given a half omniscient power.
Yet, all unconscious of his wondrous dower,
He lives a slave, not knowing he is free.
Chained to the old mistaken thought that time
Must rob him of his beauty and his force,
He dwells in terror of the years that flee:
Misses the ripened glory of his prime
And fails and falls half way upon life's course.
Man should age grandly like a noble tree.

Written for The Nautilus.

How to Use Desire.

AN EXPOSITION OF DESIRE FROM EVERY STANDPOINT—DESIRE AND THE NORTH POLE—"FREQUENT SOUL BATHS IN THE RADIANCE OF THE IDEAL"—DREAMING—FAILURE MAY POINT TO SUCCESS—OVER PLANNING—FAITH THE ALL IMPORTANT SOUL FOOD.

By KATHERINE QUINN.



Desire is evil and desire is good.

Desire is a master and a servant; a help and a hindrance; a path to heaven or a road to hell. For, verily, desire is all things to all persons and whether it becomes a blessing or a curse depends on how we use it.

Desire is good in proportion as it is constructive. When it exists as mere dissatisfaction with present environment, with no hope of bettering it, it is often a curse.

If the poor girl who makes a short excursion into polite society returns with distaste for her own mode of life and envy of her more fortunate sisters, desire is to her an evil. But if it passes from the destructive into the constructive plane, if it fills her with determination to be more dainty in person, more refined in speech, and more gracious in manner, it has already become a light which will lead her into the place for which she is fitting herself.

If the wife whose desire to lead an ideal life does no more than make her discontented with her present existence and fault-finding toward her husband and children, she had much better have no ideals at all. But if her love for harmony becomes a constructive force, so that she is resolved to do all within her power to bring about the ideal condition for which she longs, then she has learned how to use desire and it will be to her no false prophet, but a true friend and guide who will lead her into the promised land.

Commander Peary modestly declares that polar expedition calls not so much for physical prowess or great daring as for an intelligent handling of the food supply. In its last analysis, he says, the problem resolves itself into a question of carrying sufficient food supplies.

Had Commander Peary not been led on by the hope of discovery with its attendant honor and fame, he would never have braved the terrors of the arctic regions. This was the dream which gave strength to his fainting steps and flagging spirits. No doubt many and many a time as he trudged over the frozen wastes he renewed his soul by a vision of the success which he believed was waiting to crown his efforts. But

suppose the glory of that vision had blinded him to the practical side of the attempt. Suppose he had been so absorbed in anticipating the rapture of the discovery that he had failed to equip himself properly. Or suppose that after his journey had begun he was so lost in dreams of victory that he neglected to give attention to every detail of the trip, do you think he would ever have been hailed as the discoverer of the North Pole? In all certainty he would not. It was just because he had everything so thoroughly systematized and was so attentive to every little detail that he was able to cross the frozen wastes and plant his flag at the "top o' the world."

Attention to every little detail of the work we are doing now, coupled with frequent soul baths in the radiance of the ideal, will lead us anywhere or enable us to do anything.

But, remember, that beautiful dream is to be evolved out of the things of the now. No angel is to descend from heaven to place it in our hands. The common duties and everyday problems which are given to you and me are the material on which we are to develop the soul power necessary to the manifestation of our ideal. In proportion as we are faithful, efficient, and ingenious in the performance of our everyday tasks we grow in ability to manifest the ideal conditions for which we yearn. Dreaming alone will do us no good; affirmations and denials are little more than worthless unless we co-operate with the Infinite by expressing our love for perfection in perfect work.

Remember, too, that we are negative to the ideal, and just as a negative character is weakened and demoralized by constantly looking to somebody else for suggestions, so we are weakened and demoralized by constantly dwelling on the ideal. Souls, like bodies, live by inhalation plus exhalation. We can take just so much air into our lungs; then it becomes necessary to expel that air. If we were prevented from doing this suffocation would result. So our souls take in inspiration from the ideal, but unless that inspiration is expressed in action our souls suffocate. The more air (or inspiration) we take in and press out the greater becomes our lung (or soul) capacity, but we can no more live by inspiration alone than by inhalation alone.

We know how it is when we are going on a journey and are extremely anxious to reach our destination. We say our minds have gone on before us and we all know the uncomfortable, inefficient feeling which results. We become nervous and weary and find it impossible to do things with any pleasure. And we know it is infinitely *harder* to work, walk, talk, or otherwise express ourselves in that state of mind than when we are giving our attention to the thing in hand. That is just what happens when we dwell too much on the ideal. Instead of staying at home and directing our actions to the best advantage, our minds literally go off on a junket, leaving things to take care of themselves, and weariness and depression follow. If our minds go off on a little junket and return shortly with renewed strength and enthusiasm we are all the better for their short sojourn, but if they remain away too long things are sure to suffer in consequence.

Desire is a beacon pointing the way to happiness, but as a light may show us the outline of a distant object without permitting us to see all the details of that object, so desire may lead us on toward the attainment of happiness without showing us the exact way in which happiness is to be secured. Sometimes we see the light shining in the distance and hurry toward it, but when we have almost reached it we see a

cross-road leading to far more delectable regions than those for which we were originally bound. Sometimes we are urged to prepare ourselves for a certain kind of work only to discover that we are more fitted for some other kind, but the preparation we made for the first kind in nearly every instance, is essential to the perfect performance of the second. Many of the world's greatest geniuses have tried their hands at various things before they found their appointed work, but it was just the insight, experience and training which they procured in doing these various things which made them so eminently fitted for the performance of their life work.

Just now a woman of my acquaintance is having all sorts of trouble because she does not trust the Spirit to fulfill her desires in its own time and way. Her desires are right and beautiful,—she longs for a harmonious home life, not only longs but aims intelligently toward that end. But she aims too definitely. She is always planning means by which her wishes could be effected and when she is disappointed a period of unrest and unhappiness follows. Like a little frightened bird she beats her wings against the bars of her cage. She sees the great beautiful out-of-doors and she longs to be free to spread her wings in it; and the more she longs the harder she strikes against her prison door, only to fall back at last wearied and disheartened from the struggle. She does not think how easily the Great Keeper could open the door of her cage and free her to the enjoyment of the beauties for which she yearns. She pins her faith to her own strength and intelligence, instead of to the Infinite, and her strength and intelligence fail her, as finite things do and always will.

Faith is the food which sustains desire on its quest. The all important thing is to keep ourselves supplied with this soul food. This is accomplished by letting go of things and reaching out after the eternal principle at the heart of things. In the stillness our souls touch on the Infinite and out of that contact faith and spiritual consciousness are born.

The Diver.

By E. C. Tucker.

I dreamed that I was a diver in the deep of a sluggish sea,
And many another diver was there along with me;
And we worked in the mud, the heavy mud,
And we gathered the mud, the warm, soft mud,
At the bottom of the sea.

I thought that my diving suit was myself, although it was compact slime;
For the term of my dive seemed many years of microscopic time.
Forgotten quite was the upper air,
I did not believe in the upper air,
And I dreaded to lose my slime.

And once when a master diver would teach of a life to be,
Of light and air and freedom from the pressure of the sea;
I and my fellows scorned and railed,
We scourged his diving suit and nailed
It fast to a sunken tree.

What Thought Looks Like.

THOUGHT PHOTOGRAPHED—FASCINATING EXPERIMENTS OF DR. BARADUC AND OF PROF. ELMER GATES—WHAT THOUGHT FORMS ARE AND THEIR EXPRESSION—PRACTICAL EFFECTS—QUALITIES AND TRAITS EXPRESSED IN COLOR—"POSSIBILITY OF THE THOUGHT ARMY."

By MRS. SAINT NIHAL SINGH.

Swaying and swirling about the body of every human being, unseen but none the less real, a horde of forms, iridescently beautiful or lividly horrible in color, exquisite or terrifying in shape, hover like a besieging army about a beleagured city. Every thought gives birth to a wraith peculiar in form and color to itself. It is by looking at the shapes and pigments of the tell-tale ghostly regiment that surrounds a person that the occultist can tell exactly what is passing in the mind. If the ordinary mortal could see these phantoms, no one could possibly successfully practice deception on him, for thought forms never lie.

Now this is by no means a wild conjecture. Not only long and tedious occult experiments give these statements the status of established facts; but science has entered the domain of psychic research and actually photographed thoughts, thereby proving the occultist's claim that thoughts are things.

Dr. Baruduc, of Paris, is the scientist who has been able to snapshot thoughts. One day recently, while he was at work in his dark room endeavoring to solve a perplexing problem in the development of a picture, by chance he laid his hand on a sensitized plate. This plate, quite by accident, was placed in the bath along with the others. A faint image was pictured upon its surface. The photographer was puzzled. Finally the thought occurred to him that he had rested his hand upon the plate while he was studying. It was just possible, he reasoned, that his thought had been caught and held by the sensitized plate. He determined to experiment with a view to establishing the truth or falsity of his surmise. Again and again he repeated the operation. The results invariably were the same. The clearness of the image picture on the sensitized plate, he learned, depended upon the concentration of the mind. Always, though, the picture of the thought appeared on the plate.

Professor Elmer Gates, of Washington, D. C., has demonstrated the same thing in a little different manner. Studying his subjects while they were laboring under every variety of emotion, he discovered that different thoughts produced a distinct chemical change in the human body. He came to

this conclusion after a series of careful experiments. In moments of climax of emotion he would have the subjects breathe in a cooled tube. The breath instantly became condensed and Professor Gates was able to chemically analyze the precipitates thus secured. These analyses showed that the color and character of the precipitate were totally different with the various forms of emotion. The injection of these resultant precipitates into guinea pigs determined that their effects were as diversified as their colors. For instance, the precipitate of the breath of a person thrilled with benevolent thoughts proved to be perfectly harmless when injected into the systems of the little animals; the breath of a person laboring under malevolent emotion killed them almost instantly—hatred being found to be probably the deadliest poison known to science.

Of course, the psychologist leads while the scientist follows. Professor Gates and Dr. Baraduc furnish only corroborative testimony to the findings of the occultists. While the man of science is just now coming to realize the materiality of thought, the student of psychology has already classified the principles governing the production of thought forms.

In connection with the thought phantoms, three principles appear to be supreme, viz., quality of thought determines color; nature of thought determines form; definiteness of thought regulates clearness of outline.

The thought forms themselves are of three different species. Those in the first group form themselves into the images of those who send them forth. For instance, if a man thinks of himself as being present at some distant place, he creates a thought form in his own image which actually appears there. Not infrequently such forms have been visible, giving rise to stories of uncanny apparitions.

Thought forms of the second group take the form of some material object. If a person thinks of a friend, a room, a house, or a landscape, tiny images of the things thought of are formed in the aura of the thinker.

Thought forms included in the third group take forms entirely their own, expressing their inherent qualities in the matter they draw around them. These forms generally are expressions of feelings and emotions, as well as of thoughts.

The study of the forms and colors of thought phantoms is fascinating and picturesque. Malignant emotions produce uncanny, horrible forms of lurid hue. For instance, according to Mrs. Annie Besant, who probably has done more to make the thought world real than any other occulist, selfish greed takes the shape of claw-shaped feelers, like long fingers, reaching out to drag plunder from its projector. It varies in color, sometimes being tinged with muddy green, showing the person from whom the thought is projecting would employ deceit in order to secure the desired object. Envy and jealousy mingled with lust for possession produce a form with a mottled, scabby appearance. Thoughts of this character are often seen hovering about people gathered in front of a shop window, the protruding, claw-like fingers forcing themselves through the glass and snatching at the coveted articles. Watchful jealousy shows itself as a green snake, with raised head, watching, prepared to strike at a moment's notice. Where anger is mixed with jealousy, the latter takes the form of a vague cloud interspersed with darts and flashes of anger ready to strike at anybody by whom it fancies itself to be injured. Likewise, the state of mind of

a man entering a saloon produces a repulsive form like an octopus in shape, with stubby, inward-curving claws, of a coarse, mottled texture, the color of decaying meat. Sexual desires frequently take this form. A rough, partially drunk man in the East-end of London struck down a woman. The thought form that darted out to her just as he raised his hand to strike, Mrs. Besant declares, resembled a lurid flash of lightning out of dark clouds. Such a form causes a shuddering feeling of horror at impending evil that is about to descend. Steady anger, desirous of revenge, murderous in its intensity, sustained through years and directed against a person who had inflicted a great injury to the one who sent it forth, was seen by an occultist as a keen-pointed, stiletto-like dart.

The gambler's thought has been described as follows: "The background of the whole thought is an irregular cloud of deep depression, heavily marked by the dull-brown-gray of selfishness and the livid hue of fear. In the center we find a clearly-marked scarlet ring, showing deep anger and resentment at the hostility of fate, and within that is a sharply outlined circle of black, expressing the hatred of the ruined man for those who have his money."

Grasping, animal affection takes the form of a claw with inward curving hooks. These hooks appear only when a strong craving for personal possession is present in the mind of the thinker. It is tinged with a livid gleam of sensuality and deadened by a heavy tint of brown indicative of selfishness. There is a suffocating, night-mare effect about this thought form which causes the observer to shudder and shrink away from the reach of the merciless claws.

Hideous as are the forms of the malignant thoughts and feelings, beautiful are the phantoms projected by benevolent emotions. Thus, self-renunciation is imaged in matter as a perfectly-formed, full-blown lotus flower, pale blue in color. Such perfect forms radiate from the minds of the most highly developed souls. Generally speaking, the thoughts of ordinary people show themselves as shapeless, rolling clouds enveloping the thinkers, their nature being indicated by the color of the mass rather than by its shape.

The thought forms of love and peace, protection and benediction, sent out by a great soul, may be considered exactly the opposite of the grasping, claw-like form. The earnest wish to be of service clothes itself in a graceful, wing-like shape. The wings are of a lovely rose hue. If it is guided in its flight by intellect, there will be a yellow gleam in its center portion. It is not a far stretch of the imagination to picture such a thought form as a veritable glorified guardian angel, hovering about and protecting loved ones.

Various changes are depicted as resulting from sudden outburst of emotion. In a mother kissing her baby, one of them is the formation of large, crimson coils filled with living light. Each of these is a thought form of intense affection shaped and almost instantaneously ejected toward the object of the affection. In shape it somewhat resembles a projectile, or the head of a comet, or an elongated magnet of a vivid rose color.

According to those who see thoughts ordinarily invisible, often a beautiful, vivid-blue cloud can be seen floating over a church—the composite thought-form of the devotion of the worshippers. Frequently this is spotted and blotched with images of the worldly things. Once in awhile the pale blue lotus flower of self-renunciation rears its head upward toward divinity, marking the presence

of highly evolved souls in the congregation. A Theosophist's idea of the infinite takes the form of a five-pointed star of brilliant blue, from which radiate rays of gleaming gold, the whole surrounded by a luminous yellow halo.

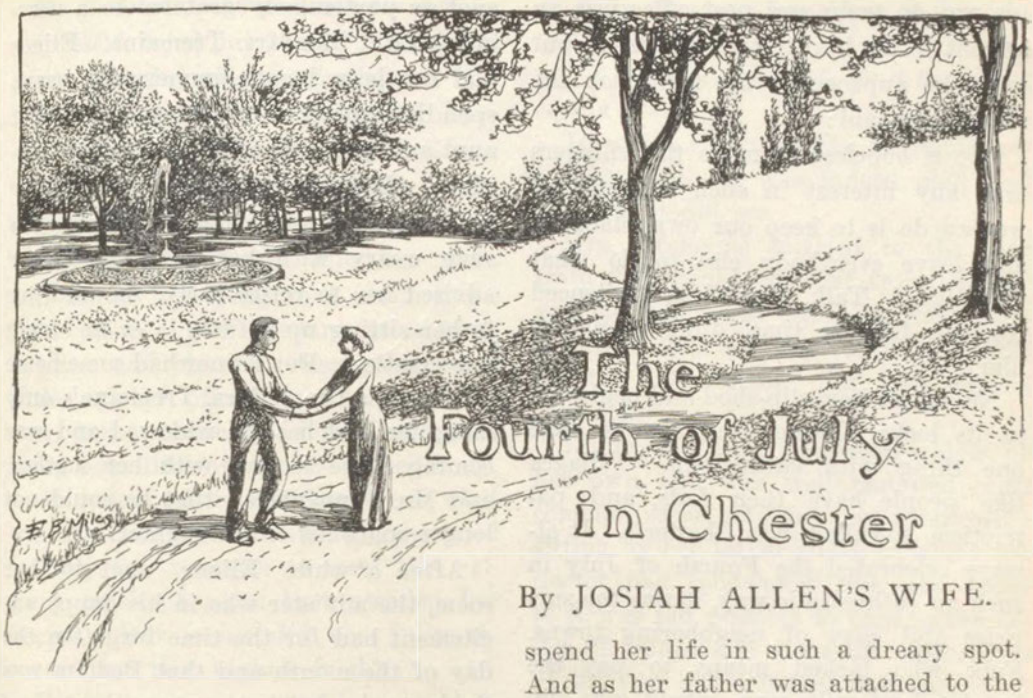
The "intention to know" is one of the forms described in detail by the occult experimenters. They are wiggly, yellow, cork-screw-shaped forms, more or less curved, according to the intensity of the determination to solve a problem. As the matter becomes more difficult and the resolution to master it stronger, the form becomes still more like a cork-screw in shape. Its yellow color becomes more vivid. If the seeker after information is actuated merely by idle curiosity, the color is said to resemble that of decaying meat.

To sum up, according to occulists, the various shades of yellow denote intellect; all the different shades of blue indicate religious feeling; a mixture of affection and devotion is manifested by a tint of violet. Affection is expressed by all shades of rose; deep orange betokens pride or ambition. Adaptability is shown by green; black is indicative of hatred and malice; anger is represented by red of all shades, from lurid, brick red to brilliant scarlet; animal passion and sensual desires are shown by a particularly dark and unpleasant red, almost exactly the color known as "dragon's blood;" avarice is revealed by clear brown approaching burnt sienna; a hard, dull brown-gray invariably is the sign of selfishness. The strength and activity of the emotion are measured by the brilliancy and depth of the colors of the thought.

The forms born of thought are not mere phantoms, grim, ghastly ghosts possessed of power only to frighten those who may be able to discern them. They are actual beings, for the nonce, athrob with life and activity, potent to affect, for good or ill, those humans toward whom they are projected. But a thought form is a being animated with one idea and has life and form only so long as the thinker who gave birth to it pours his own life into it. Thus it is that thought becomes a powerful tool in the possession of the understanding one. A veritable army can be created at will, imbued with the idea of accomplishing some certain object or influencing for good or evil some person. This army never sleeps, but works night and day, boring steadily into the consciousness of the one toward whom it is directed. If the thought army is sent out with enough intensity and is kept indefatigably at work, sooner or later the object for which it was created will be accomplished. Malignant thought can kill—but woe betide the wretch who sends out such a force against a strong thinker who understands how to work with edge tools of this description, for in the twinkling of an eye his own devastating army can be turned back upon himself, for his own destruction.

Taking it altogether,
This world is hard to beat!
Theres' a thorn with every rose—
But aren't the roses sweet?

James Whitcomb Riley.



The Fourth of July in Chester

By JOSIAH ALLEN'S WIFE.

Chester sorely needed a Village Improvement Society. The church, stores, post office, etc., faced an open lot with a straggling brook running round it, bordered with weeds, clogged with stones, rubbish and refuse of all kinds, a few untrimmed trees and bushes, adding to the wild forsaken looks of the place. There was no street or sidewalks except in the Western part of the village where the few rich families lived. But in the rest of the place an old broken board sidewalk threatened the lives of everybody who traveled over it, especially in dark nights when folks stumbled along in darkness, or lit by the feeble rays of a lantern.

Elinor Tennent, daughter of the M. E. minister of Chester, had been sent to college by a rich aunt, and when she returned home, after leaving the stately buildings, well kept campus, smooth green lawns, and well lighted streets of the college town, the poverty stricken dinginess of Chester looked tenfold worse to her, and she felt that she could not spend her life in such a dreary spot. And as her father was attached to the place she thought it her duty to stay in the motherless home, and try to take some of the burdens from his shoulders and mother as best she could the sturdy noisy lad who loved her in the fervid uncomfortable way usual to young brothers.

Before she left home, Norman Chester, the son of the rich man of the place, had been her devoted cavalier. In the public school to which the rich manufacturer, in true democratic way, had sent his boy, Norman and Elinor were inseparable. But he also had been away to school and University, and they hadn't met since the time when he carried her red apples and drew her home on his sled. He, too, when coming home from a trip abroad had been newly shocked by the neglected dreary looks of his native village.

Of course his father's place was all that could be desired, a handsome mansion surrounded by trees, lawns and well-kept shrubbery. But the village proper, through which he had to pass on

his way to train and post office was an affront to his beauty trained vision, but when he approached his father on the subject, he said:

"It is hopeless to make the villagers take any interest in such matters, all we can do is to keep our own place up and leave everybody else to do what they like." Talk, that while it silenced Norman for the time, didn't convince him.

No matter how slip-shod and neglected in its looks, Chester had always done one thing with enthusiasm. Villages like people have their fads, and patriotism, so-called, was Chester's. It always celebrated the Fourth of July in such an enthusiastic way, it was the surprise and envy of neighboring towns. Folk who lacked means to pay the butcher and milk man, would give liberally to this cause. Fireworks, brass band, spread-eagle oratory, greased poles and pigs, sack races and fantastic parades made the day hideous. Boys armed with cow-bells and dinner horns began at midnight to torture the anniversary. Church bells were rung, guns were fired, tin pans hammered to help swell the deafening clatter that made older heads turn on their pillows in despair, but there was no let up from midnight to midnight.

The year before Elinor's return her brother had been injured by the explosion of a rusty old gun with which the school children were assailing the slumbering ears of Chester in the small hours of night, and another accident caused by fireworks that day had almost proved the death of Sammy Chester, Norman's young brother. Elinor had gone with her aunt every summer to seashore and mountain, but on leaving school finally she had begged her aunt to go with her that year to Chester, urging the complete quiet of the spot as particularly grateful to a nervous invalid like Mrs. Tremaine. Elinor had not been home summers for years, spending the long vacation with her aunt and going home for the winter holidays. She tenderly loved her aunt who had been so kind to her, and as she was very weary with her journey, Elinor advised her to retire early, she and her father sitting up a little later in loving conversation. For Elinor had come home to stay this time. Mrs. Tremaine's only daughter had become widowed and was coming home to live with her mother, and Mr. Tennent felt that he could not longer spare his only daughter.

After a while Elinor went to her room, the minister who in his happy excitement had for the time forgotten the day of the month and that Bedlam was liable to be let loose upon them, had also gone to bed. All the household were in deep, health-giving sleep, excepting the boy, who had sneaked out after pretending to go to bed. When sudden as a clap of thunder out of a clear sky came a perfect torrent of deafening sound—slam! bang! slam! ding! dong! crash! A heavy report from a cannon that seemed to be underneath their window. The church bell over their heads burst out into a deafening clash, while twenty or thirty boys with tin pans, cow bells, horns, drums and fifes burst forth in a discordant medley of noise that seemed enough to split the ear-pans of the suddenly aroused villagers. The boys had always held this impish carnival, but this night they truly seemed to outdo themselves. Elinor sprang out of her bed in deadly fright and ran to her father's door crying, "Oh, what is the matter? What is the matter?"

Mrs. Tremaine's maid ran out of her room wringing her hands and crying, "Oh, is it the last day, mom!"

Mr. Tennent, who was usually gentleness itself, cried out angrily, "It would be the last day of such foolishness if I had *my* way." And he might have added, such criminal folly. For Elinor whose first thought was of her aunt, after she had discovered the cause of the noise ran breathlessly into her room and found her lying in a dead faint. And while the discordant screeching, howling and shouting was going on a little farther off, they were working over her unconscious form, trying to bring back life into her weakened body.

Of course when she discovered what was the cause of the outbreak, she tried to rally her strength to meet the constant crash of noise that assailed her nerves. But never did she fully recover from that night's fright.

For the noise was not the worst of it. Billy Tennent, who had triumphantly carried the day in the boy's secret councils, and had the first onslaught of sound come from a vacant lot just back of the parsonage (partly, I suppose, as a delicate attention to Elinor and kept from her as a pleasant surprise) had not counted on having some of the firecrackers and rockets thrown on a pile of straw just back of the parsonage barn. They had just brought Mrs. Tremaine back to her senses when a sudden light blazed up from the back of the house, and rushing out Mr. Tennent discovered his barn on fire, with a fair chance of the flames reaching the parsonage and church. Fortunately the neighbors who had been awakened by the horrible din, came to the rescue, and the property was saved, not without considerable loss, however, and Mr. Tennent took a severe cold which lasted him for weeks. But although the means of so much trouble the villagers seemed to condone it, saying, "Boys will be boys," and the Fourth of July is their special property, as Billy Tennent remarked to his sister:

"The Fourth of July don't come but once a year."

To which she made the heart-felt rejoinder that she was indeed glad and thankful it did not.

Mrs. Tremaine hurried to the first train that would take her from Chester and metaphorically shook its dust from her feet, but all day until midnight did the ear-splitting din and clamor continue.

Elinor had some progressive ideas of her own and was well endowed with common sense, and the day after while sitting by her father's bed, to which the doctor had condemned him, she asked if it was not possible to change the order of things and make the celebration of the day less a horror and danger to the community, and said she:

"The money that is spent could do so much good in improving things in Chester."

Her father was rather faithless of her ability to convert the villagers to her way of thinking, though heartily wishing her Godspeed in the undertaking. She met with many discouragements of course; old customs have a sturdy life hard to destroy. She tried to convince her young brother it would be better to celebrate in a milder way. She told him, "You know just what a time you had Fourth of July a year ago, father has told me about it."

"The best time I ever had," said Billy.

"But you were knocked senseless by the rebound of that old rusty cannon."

"Never had such a good time. Dick Martin was bound to shoot it off, the fellows were on his side, I just knocked 'em over right and left, and shot it off myself."

"But you were sick a-bed for two weeks and so was Dick Martin."

"He was a molly coddle, went to bed because he happened to hit his head on a stone when I just pushed him over. A bully time *I* had!"

"But you were made sick by it."

"It wasn't that; it was something I ate the week before; it laid on my stomach; never had so much fun. They heard that old cannon clear up to Hanchette's, ten miles away."

"You burnt the skin off your hands with the fireworks, father said."

"It wasn't that, I had wore that skin thin chopping kindling wood."

"The powder got into your eyes and made you most blind."

"I wore my eyes out learning Bible verses, that was what was the matter with my eyes. Never had so good a time in my life."

She felt it useless to argue further with him, but still she pursued her ideal. Early the next year she canvassed the village, asking that the sum usually given for a Fourth of July celebration should be given that one year for village improvement, the money to be put in the hands of a committee, appointed by the villagers themselves.

If it hadn't been for the many accidents of late years, Elinor's experiment would not have had the success it did, but the people had been thinking, and as Mr. Chester headed the list with one hundred dollars, the villagers joined in, and when she had completed her rounds she had three hundred dollars besides the promise of twenty days' work from men and ten days' work with double teams.

When the subject came up for a committee to spend the money Elinor was chosen unanimously. So she went to work in her usual quiet and effective way. Her first work was to have the creek cleaned out, all the rubbish in it and on its banks carted into a vacant field to be burned when dry. The straggling bushes and trees trimmed into pretty clumps and sightly shapes.

On one side of the village square the stream widened naturally into a small pond. She had the banks sodded, water lily roots brought from the lake, and also sun-fish and other fish, boys gladly volunteering to bring them for nothing. A number of trees were brought from the woods nearby and set out by this volunteer help. Handsome shrubs and hardy flowers were presented to her, so her money was left to buy street lamps and make cement sidewalks.

Norman Chester, who was away from home when this beauty siege commenced, could hardly believe his eyes when he drove through the village on a pleasant afternoon the last of May. Although much more was to be done, what had been done already in beautifying the place he considered almost miraculous considering the time it had taken.

As he drove slowly through the village he saw a slender, pretty girl standing by the clear waters of the pond, directing a flock of happy boys, among them his brother Sammy, where to plant lily and iris root. He stopped his dog-cart, and Sammy, mud-stained, red-faced with excitement, sprang forward to meet him, and pour into his ears the story of the wonderful work he was doing, for Elinor had wisely let the boys think it was their good work.

But the pretty girl with dark bright eyes with the white sun-bonnet on her curly locks, could it be his old sweetheart, Elinor? And that handsome, elegant young man, could it be her round-a-bout coated cavalier? They took up their acquaintance that day from where they had left it and it progressed rapidly, for Norman, who had plenty of money of his own, claimed the right of helping in this wonderful work. There was a spring on a hill a little back of Chester, and Norman proposed to pipe

it down on the village green and put up a fountain and also a little further back between the store and post office a handsome stone watering trough.

And very soon in the center of the green stood a large white basin filled with sparkling spring water in the middle of which a wood nymph stood holding out a handful of lilies from which the water dripped in sparkling diamond-like spray down into the crystal depths below. Flower beds of bright foliage plants dotted the green, rustic seats were placed under the trees and by the smooth borders of the pond. Street lamps were placed at regular intervals along the white cement sidewalks and shone out cheerfully amongst the green tree branches. Lawn mowers had made the green grass like velvet. A Village Improvement Club had been started which with fairs, socials, concerts, etc., expected to furnish money to keep things in repair, hire a man to light the lamps, mow the grass, etc.

This work, begun as it was in March, had progressed so that on the Fourth day of July, having had four months of labor, the pretty village hardly knew itself as that day dawned in a peace the inhabitants had never known before. Now as the rosy day dawned they arose to look out upon a beautiful town, and later to gather peacefully at a public dinner given in the New Park, for so they ambitiously called their village green. There was music, recitations, short spicy speeches, a toothsome dinner with plenty of sweets and fruit and nuts for the children. No run-a-way horses frightened by firecrackers, no powder marked youngsters borne screaming to the surgeons by frightened fathers and hysterical mothers. No deafened ears and strained nerves, no accidents or quarrels, nothing but happiness, sane recreation, and a sweet peaceful evening to round up the joyous day.

Two there were more blissfully happy than the rest. They stood watching the wood nymph scattering the water from her white fingers as the sunset light in the west gave way to the light of the silver moon in the east. As they stood there watching the crowd pass along toward their homes, Elinor saw her father's tall figure pass by escorting the widow Green, the boy hanging about them like an important aid de camp. The widow was a good woman with the experience of mature years, and Elinor knew she could manage the boy much more intelligently than she could. But she had not time for such reflections for her companion was saying:

"Elinor, the good work you have begun here will never die out."

"Not mine, look at your work," said she pointing to the beautiful fountain.

"Well, ours then," said he, "that we have helped to do, and shall we not carry on our life work together, sweetheart?"

She did not speak, but he read his answer in the sweet face she lifted to his.

It is best to keep a smiling
For a smile's a kind of net—
That catches, by beguiling
All the things it means to get.

—Author Unknown,

Not Even the Hem of the Garment.

MYSTERY OF MIND—MIND A PUZZLE TO SCIENTISTS —BEHIND THE MASK—WHAT?—THE NATURE OF PERSONALITY IS THE KEY TO ALL PROBLEMS.

By EDGAR LUCIEN LARKIN.



CORRECTION. On page 42, *The Nautilus,* for May, 1910, there is an important error. Thus: "Take 1-2, 1-4, 1-8, 1-16, 1-32, 1-64, and lengthen this series out to a row of fractions a mile long. Add them together and the sum will *not* be [1] one." *The word not* was omitted in the May issue.

MENTOLOGICAL STUDIES.

"And they besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." MATT. xiv, 36.

MAJESTIC ROBES OF THE MIND.

Man may have existed upon earth during one hundred thousand years, or twice that time, the difference is immaterial here. Mentalists have made innumerable attempts to discover facts that might possibly lead to a law of their minds. None has been discovered. The science of mentonomy—the laws of the mind, is yet to be formulated, written and published in the form of a book. Not even the fringe, the hem of the robe around and about mind has been touched. "Mentalists studying the laws of their minds," is a very obscure sentence. Who are the mentalists? What are their minds? Their implies possession, ownership, and therefore the existence of an owner. But who are these mystic and inscrutable owners? This is the capital problem of all the ages. It must be solved and settled, else man cannot possibly know himself. At present, mind is as completely unknown as is the answer to this question: "What exists beyond the stellar floor?" Or this: "Why does light pass through solid glass?" So hopelessly impossible does it now appear to be able to find out anything about mind, that it seems to be true the Primordial mind does not intend that man shall find any clew. One thing is significant and impressive: the incredibly active research now on in all parts of the world striving to detect even one fact, if possible, concerning the nature of mind.

MIND, A CAUSE, OR AN EFFECT, WHICH?

Never before have lines of demarcation been drawn with greater tension between these two theories than now. They who say that mind is an effect, are di-

vided into two branches: one teaching that mind is an effect due to the action of life; the other, to chemical activity and reaction. A third, or biological school may be here added, made up of those who hold that life is a result of chemism. This is the same as saying mind is a result of chemical activity. Those who say this believe that the instant chemical action in body and brain ends, mind ends also. These are materialists who believe that nothing exists beside matter. No suggestion has been offered, however, as to the probable cause of chemical affinity, outside of the electrical hypothesis.

"The brain registers everything presented to it, and stores all it has registered for future use, just as the photograph plate did." From a standard materialistic writer. But who presents thoughts to the brain? Who presented the highest mathematics to the brain? Presentations are made in the midst of dreams. Equations have been solved during sleep by persons unable to solve them when the brain was entirely awake. Brains have been explored of those who died violently insane, and who had been so for years; and then compared with others who died sane and had ever been sound mentally. They were precisely alike even to minutest cells. Their chemism was alike in both brain tissues. Life in both was identical also. Thus, along the way of the materialist it is taught that chemical action causes life, and life gives origin to mind; or that chemism causes mind directly. This same writer says: "What will become of the soul which I possess?" But "I" here is entirely out of place. Who is "I"? This "I" opens a field for exploration wider than the entire sidereal universe. How attack the problem? How begin a search to find who I is? According to the above this unutterably mysterious I, ever in the background, is the owner of what is termed a soul. The attention of every scientific man in the world ought to be turned toward finding even the owner of one mind. The word soul ought to be excluded from all literature and the word mind substituted. I have long rows of books on materialism, materialistic mentalism and on all phases of mind apparently known. None contains one suggestion as to who I is. This subject is avoided with consummate care and skill.

THE PERSON.

Since Samkhya and Vedanta declined, since the wondrous sages of India ceased to explore mind, until now, has there been such minute research into apparent facts regarding human personality. Language is the chief characteristic of a personality. The origin of language, whatever may be said opposing, is totally unknown. For to think at all is to think in words. Mentation is entirely linguistic, and linguistic archaeology is a most fascinating and highly instructive science, all unappreciated save by an admiring few. Behold this very remarkable fact concerning the word person. What was he thinking who first spoke this mystic word? The Latin word is *persona*, meaning a mask for actors! We are merely actors performing our parts here on the terrestrial globe for a little while. This idea runs through literature, ancient and modern, like a continuous thread of pure gold, in humanity's wrought fabric, the field of the cloth of gold—our earthly life. We look through a glass darkly here; we look in an obscured manner as through small eyeholes in a mask covering our faces; we are in an illusion and are lured from the cradle to the grave by illusory things. Still more wonderful are the roots whence the word persona was derived: for per means through and sonous—sound! Thus we here are masked actors,

speaking through or by means of sound. But to convey information from mind to mind, words must be used. For man is exceedingly complex, while large and brilliant are the diamonds of knowledge gained by research into the root sounds of human speech. In this phase of being, "chained to matter," "enmeshed in flesh," we are acting our parts, speaking from behind a mask. We are, each one, therefore, unreal to all who behold us, as completely unknown by them as are real actors in a theater when masked. A curiosity of literature is fancied writing upon the subject of a general unmasking. Indeed, it would be startling. The opposite of all types and phases of materialism, is that mind causes life and all else whatever. The most advanced mentalist does not let his mind wander for an instant speculating upon the probable cause of mind. This he declares to be unknowable to mind, or any portion of mind within the limits of cells in the brain. See this strange thing: the word "his" is in this sentence. How can words meaning ownership or possession be omitted? The astonishing mystery is who owns. Let mentalists everywhere quadruple their labors of research and exploration within this totally unexplored expanse, the infinite expanse in which functions the person. For by discovering what the person is, all other problems are at once solved. No clew, no ray of light, no hint nor suggestion regarding the person is now in possession of mentalists. One would think that some trace of knowledge about the human person would be found in the six mighty schools of Hindu philosophy, especially in Mimamsa and Vedanta. They are blank on this inscrutable subject, although Badarayna and Kapila and others their equals in profound wisdom, instituted philosophic researches which endured for many centuries, ever reaching to touch the very hem of the ever receding garment.

A Logic in Events.

By F. Milton Willis.

There is a logic in events which invariably brings to the fore, one by one, the links in the mighty chain of reason manifesting in the world, and there is an intuitive principle in man which responds to this logic, perceives its fatefulness and proceeds to serve its ends. At such junctures do men become inspired to work untiringly for a greater good than any which can redound to them individually—the good of their commonwealth or of their fellowmen in general.

This logic in events has finally brought clearly into the vision of mankind the necessity for international peace, and within but a few weeks hundreds of thousands of minds have been definitely turned toward the effectuation of this great desideratum through the expansion of the jurisdiction of the Hague Court to cover all questions between nations, even national "honor." The time is approaching when arbitration between nations will have become the established rule, whereupon disarmament will proceed apace and such a condition of affairs as exists between the several states of our Republic will obtain in the relations between nation and nation. In order that the world may take the next definite step forward—which is the growth of co-operation and universal brotherhood—peace between nations must be assured, for only so can the prejudices instinctively felt by the masses toward "foreigners" be gradually eradicated and favoring conditions provided.

The Philosophy of Freedom.

ALL HUMAN IMPULSE A PHASE OF FREEDOM—HOW IT HAS COME DOWN THE AGES—REAL FREEDOM—INTERESTING ILLUSTRATIONS—THE THREE FACTORS OF FREEDOM—RECIPROCITY—"THE INSTITUTION OF THE DEAR LOVE OF COMRADES."

By ANITA TRUEMAN PICKETT.

In the history of races, "freedom" has been the war-cry of every human struggle, and the watchword of every humane institution, and when we attempt to define the many impulses which rise from the depths of our being, and combine to form the purpose of our personal lives, we find that the desire for freedom is the underlying motive in them all.

What, then, is freedom? We blush with angry shame to think what crimes have been committed in the name of liberty. The ancient Greek and Latin cities, with all their zeal for political independence, harbored chattel slavery as one of their most important institutions. The Puritans, having braved the perils of the sea and savage wilderness to secure religious freedom, turned with fierce oppression upon those who claimed the right to worship in some other way. The Civil War gave personal and political liberty to the negro population of our country, yet we are suffering today under the cures of industrial and economic slavery. In our own lives, the same problem is ever present. We barely attain some cherished purpose, before fresh difficulties present themselves. "From every fruition of success shall come forth something to make a greater struggle necessary."

We grow at last to realize that there is no objective standard of freedom. It is not a fixed quality in nature, which can be described, or a formal ideal which can be defined, or a Deity to be adored and served with sacrifice. It is rather one of those mysterious elements of our spiritual nature, which we know only through direct consciousness, or through the actions which are their effects, and which we attempt to define by their associations. Time and place and personality give direction to the current, which flows on, unqualified by these incidental conditions. Yet we may abstract from all ideals of liberty which have inspired the progress of the world, from those advocated today, and from our own personal conceptions, certain fundamental ideas, and so formulate a generalization which may serve as a principle for practical use in our lives, and in our judgment of human affairs.

Reformers of our own time unite with the leaders of all historical revolts in their protests against oppression. The appeal for liberty has always been coupled with the denunciation of tyrants, and the deprecation of customs

and conditions which hold men in bondage. Nevertheless the world has never been without its advocates of a kind of freedom which is not dependent upon external conditions. A man's freedom, they say, is not the result of his environment, but of his thought. Dante shut out of Florence was a forlorn prisoner, while Paul in chains exerted a power which has helped a hundred generations of men.

These two attitudes toward the problem of human freedom have been unfortunately arrayed against each other, instead of working in complementary fashion. One class of thinkers maintains that man is miserable because he is forced to live under unfavorable conditions, and the other as strenuously insists that conditions are wholly the expressions of human thought, that human nature must be improved by individual growth, or transformed by personal conversion, and that social betterment is merely aggregate individual salvation. Each party presents its panacea, as the only requisite, stolidly oblivious to the equally vital arguments of the other side. Like the judge of the debate as to whether the chicken produced the egg or the egg the chicken, the impartial observer must decide in favor of both.

In all efforts toward freedom, the starting point is a certain dominant desire or definite purpose. In the attempt to satisfy our desires or attain our purposes, we meet with certain limitations. Some of these are in our environment and some in ourselves. Our first impulse is to destroy the external impediments. Whether we fail or succeed in this, we find further hindrances in our own weakness and incompetence. We may master all these difficulties, and attain the desired end, to find that we have achieved only a relative freedom. From the growth which the process has involved, come forth new desires and greater purposes, and we are launched upon a larger struggle.

There are three factors, then, in freedom: PURPOSE, POWER and OPPORTUNITY. FREEDOM IS CONSCIOUSNESS OF POWER AND OPPORTUNITY TO CARRY OUT OUR PURPOSES. The co-ordination of these three factors is the task of each man, and of each race and generation in its own place and time.

One thing to be noted is that in all stages of history and of personal experience, opportunity, the special demand of professional reformers, is secured through co-operation. The comfortable, complacent success of the fashionable is due to the fact that they co-operate with the current of human affairs. If our purposes are commonplace and our methods conventional, the world will foster our enterprises, and it will need small effort on our own part to attain success. This is why people of small aims are not troubled much about the problem.

Let a man advocate a novel plan or pursue an unusual ambition, and he will find his next of kin arrayed against him, and all conditions set to controvert him. Then he must measure his own inner strength. The clearness of his thought, the assurance of his purpose, the independence of his spirit, may give him a sense of freedom which no congenial conditions could grant. With this inner freedom as his foundation, he will persist in his purpose until he wins the favor of his opponents and overcomes all adverse circumstances. Such a soul knows the true meaning of spiritual freedom, and it is through the efforts of such men that all progress is made.

This glorious liberty is achieved only by the few, and the majority are willing to accept emancipation at the hands of

these heroes, in the shape of conditions made for the protection and encouragement of their feeble and often unwilling efforts toward freedom and harmony. These are the leaders of human thought, the organizers of great onward movements, the builders of progressive institutions. They awaken and unite the minds of multitudes; they gather the scattered energies and direct the wavering will of the populace, toward the establishment of conditions which mean larger freedom for all. It is their power to win co-operation which is the secret of their success; their freedom is achieved, not by rebellious separation from the mass, but by superior unity with it.

Co-operation is indeed the key of freedom. We instinctively realize that we must have the help of others in order to attain our purposes. The Golden Rule simply states the law which governs the mutuality of personal interests, while the general welfare can be secured only through organization of effort.

There are three ways in which the co-operation of others can be secured, and our choice among these will largely determine the quality of our freedom. We may define these simply as the methods of force, barter and love. The service of others may be commanded through control of their persons, or of the means of their existence; it may be secured by offering in exchange that which they desire more than the free use of their time and energy; or it may be won as voluntary co-operation in the accomplishment of common purposes, in a spirit of comradeship.

There is always an element of danger, a possibility of revolt, in enforced co-operation. Safety exists for the master only so long as his slaves fear the superior force which he exerts over them. As soon as they become conscious of their own strength, and unite among themselves, they cease to serve him. The power which he has organized turns against him. Even in the simple matters of home management and business direction, we find this true. So long as others do our will through fear of our authority, we may feel the pride of power, which must sooner or later be undermined. That freedom only is secure which grants equal freedom to others.

When we have learned the great lesson of reciprocity, as the nations of the world are beginning to learn it, a great advance is made. It is no longer fashionable to beg for favors and plead for privileges. Not elaborate systems of philanthropy, but simple methods of justice, are demanded by the people nurtured in a democracy. If the masters keep control now, it is through the existence of laws which the workers in their ignorance permit or support, or through clever use of the lesser greeds which divide the people among themselves. At this stage the ideal of freedom is expressed in the claim of each individual to all the power and possessions which he can produce or buy. Scorn of those who claim superiority and of those who admit weakness and disregard of traditions, and customs mark this stage of individualism where ever it appears. It commands and holds its freedom fairly. In the home, the society, the state, where this spirit exists, oppression cannot long continue. Yet there may be lacking one element of true freedom without which the soul cannot be satisfied.

While our freedom consists only of the right to exchange thought for thought, act for act, service for service, wealth for wealth, in our relation with others, there remains the spirit of competition, which in moments of weakness makes us feel

how small and helpless we are. If we lose the power of purchasing the assistance of others, they will sell their service elsewhere. The consistent individualist should be sure that he is able to stand alone.

The attainment of such freedom, however, is not sufficient. We are not satisfied that others should serve us through fear of our power, or mere barter of commodities. The Divine PURPOSE awakens within us a POWER which seeks OPPORTUNITY of expression, through UNITY with other lives. We are not fully free unless we can think and feel, act and work and grow WITH others. They, too, must be free, within and without. We are satisfied with nothing less than the fellowship of free souls.

Therefore, when we are no longer willing to oppress or be oppressed, and when we are no longer satisfied with self, we step out into the larger freedom which embodies all the power we have yet realized in the pursuit of a greater purpose. The only thing worth desiring to a free soul is the comradeship of others who are free. Our fellowbeings must be free.

Let us then, with calm reason and deliberate action, exert all our powers toward the emancipation of the race from the many bondages which still enslave it. All institutions which prevent men from using their POWER to carry out their PURPOSES must disappear. All false teachings which have prevented men from realizing their POWER must be counterbalanced by the proclamation of the modern gospel of the soul's unity with the source of life. All the pernicious influences which have fostered narrow and selfish purposes, and dwarfed the divine will in men, must be forgotten, and encouragement generously given to every noble aim and wish that blossoms in the hearts of our companions.

Sanctimonious salvation-mongers and strenuous professional reformers are alike out of alignment with the natural course of our human evolution in these days. We need great companions. It is a calling to which we are all bidden. One is not distinguished or isolated by it. We shall continue in our work, and stand where our presence is needed, but we shall think clearly, speak fearlessly, and act kindly, until that Kingdom of Heaven which is within us shall find embodiment everywhere among men as "the institution of the Dear Love of Comrades."

The True Poet.

By Clifford Grevé.

There's a wistful, cheerful, something,
In his work that spells success;
And from out his soul pours sympathy,
In the full notes of tenderness.

He hath heard the bird's wing flutter,
He sways with the waving corn,
He has trembled in the storm at night,
And yet welcomes every morn.

His is the force of earnest thought,
And his pen has lost its sting,
He is sincere—has downed deceit,
Courageous man: Tells everything!

The Science of Energy.

HUMAN WHIRLWINDS—A CONSERVATION OF ENERGY—"KNOW THYSELF" EXPLAINED—SIMPLE RULES FOR DAILY CONDUCT—"AN HOUR OR TWO A DAY OUT-OF-DOORS OR SIX WEEKS IN BED?"—MANUFACTURING YOUR OWN HEART SUNSHINE.

By RUTH LOUISE SHELDON

There are people who go through life in a kind of St. Vitus dance, a whirl. They have all the nervous force of a whirlwind, and do almost as much damage to the nerves of those around them.

Do not be a human whirlwind; cultivate energy, but not in a vague, unbalanced way, or with irregularity. Have a purpose, make every motion or movement count.

Teach the child to vitalize energy in useful work, for the child idler is simply the adult idler in the making.

Hard work never kills, and the more steadily one works the less time he has to worry, and worry kills energy.

"Know thyself" has been talked and preached for ages, and no two words were ever more misunderstood. Know your own body and its requirements. Learn the art of breathing, thinking, eating, digesting, and regulate these functions so the subconscious mind works from force of habit and does all that is necessary for health and life, and relieves the brain from the continual study of how to live. Then we have time to develop wits. Brawn will unconsciously develop itself.

Get up with the sun, and rise with energy; be glad to be alive, and continually take long breaths, or rather, learn how to breathe, then there will be no necessity to breathe volitionally, as if the devil were driving.

Air is food, inspiration, health, creative energy, and a panacea for all woes and ills.

Be temperate in all things and then you can enjoy the good things of earth, for God has furnished a table that never gives out, and only living a natural life can one feel as if visiting the green pastures of Parnassus, and drinking deep from Pierian Springs. Doing stunts on lovely things to eat kills the stomach, and energy goes with it.

There are marvels of ingenuity in shape of goodies to tempt a jaded appetite. Diseased tid-bits called cavair, and pate-de-foie-gras, with which dyspeptic gourmets make scalps for their belts in shape of cancer, tumors, or nerve destroyers of energy, and never realize until too late lost opportunities which stalk very close to every man or woman from youth up; but many fail to grasp the good of a great Life Principle and drift along in a careless way. The results are not worth recording.

Put the right things into your stomach and there will be less pain to bear.

Keep the right thoughts or positive things in your life, occupy your mind, and your health and energy are assured, and courage and enthusiasm come with it.

Determination is vitalized by proper food. Fertilize and irrigate your body, and there will be no need of transplanting because the soil is dry.

Get out for an hour or two each day to recreate vitality, or take two weeks off rusticating, rather than six weeks in bed, or three months at Hot Springs.

Energy is not made up of late suppers, coffee, cigars or cigarettes, too much sleep or too much worry.

Live right and you can manufacture your own heart sunshine.

True ambition sets on fire ability, reliability, endurance and action. Health and energy lie in labor. There is no royal road to either without toil.

Lessons in Constructive Science.

YOUR BELIEFS—YOUR ATTITUDE TOWARD THOSE OPPOSED TO YOUR BELIEFS—NEW THOUGHT VERSUS ORTHODOXY—A NEW THOUGHTER'S SUNDAY—THE CHURCHES—WHAT TO DO WITH THOSE WHO ARGUE AGAINST THE THINGS YOU WANT TO THINK —"TRY TO LIVE."

By WALLACE D. WATTLES.

There is a constructive, or integrating principle in nature, and a destructive, or disintegrating principle.—Power applied through the constructive principle builds, forms and integrates; it draws atoms and forms together.—Power applied through the destructive principle dissolves and disintegrates; it disperses atoms and forms, and throws them apart.—To learn how to make every thought and action constructive, is to master the secret of all attainment.

When you have decided that you will think in a certain way about the cosmos and your relation to it, and have come to the conclusion that your happiness and success depend upon your continuing to think in that way, do not listen to the arguments of those who think in a different way. You believe in the new thought; you believe that as a man thinketh, so is he; you believe that by thinking health and ignoring disease you can be well; and you believe that by thinking abundance and ignoring lack and poverty you can enter into abundance. You believe that health and wealth are the realities; the actually existing facts, while disease and poverty are the results of perverted thought. What you want to do is to think of disease and poverty as being misleading appearances, while health and wealth are the underlying realities; and so wedded is the whole world to the habit of regarding the appearances as real, that you have some difficulty in stemming the tide.

You are surrounded by people who think what you do not want to think; their thoughts are being forced upon you from every side; and they make it hard for you to think what you want to think. What should you do with the people who want you to think what they think; and what should be your attitude in regard to the places where the

things you do not want to think are taught? The church, for instance?

The new thought is contrary to much that is taught in the orthodox churches. We do not believe that sickness, old age, poverty and death are things sent from God. We do not believe that it is His will that anybody should be sick, or poor, or that anybody should suffer. We do not believe that this world is a vale of tears. We do not believe that anybody should be resigned to poverty, or accept sickness as a dispensation from on high. We do not believe that suffering or sacrifice are pleasing to God. We believe in God as a Great Advancing Life, in all, and through all, and moving towards the happiness of all. We do not believe in restricting life here in order that it may be enlarged hereafter; we believe in living most abundantly here and hereafter. We do not believe in a substitutional atonement; we believe that every soul must make its own atonement. And in most churches the things we do not believe about life are preached as the basic facts of life, and we are told that we must think the very things we do not want to think. What should we do about it?

This is what I do; I stay away from those churches. If, on Sunday, I am within reach of a preacher who is advancing, and who has a really virile message, I go to hear him; but I never go to hear the other kind. I rest; I walk in the fields and commune with God; I read good books and magazines, and I meditate; but I do not go to hear preaching which forces upon me the thoughts I do not want to think. Why should I?

Perhaps you will say that I ought to go, in order to "help keep up the church." But why should I help keep up such a church? It does not minister to me; it does not give me what I want. On the contrary, it seeks to perpetuate the very things I am trying to get rid of within myself. Understand, I do not say that the church is a bad, or a mischievous institution; far from it. It is a good thing for those who are on its plane of thinking; but why should I support it for them? Politically, I believe in the principles of socialism; but I should hate to see the republican and democratic parties dissolved, because there are not nearly enough people who understand socialism to inaugurate the co-operative commonwealth; and if all parties but the socialist party were abolished chaos would follow. However, I do not work to "help keep up" the republican and democratic parties; I let the republicans and democrats do that. It is their job not mine. I work for what I want, and I let the other fellow work for what *he* wants, both in politics and religion.

If you feel that the church ministers to your personal needs, by all means help support it; and attend its services. But if you feel that it is preaching what you do not want to think, stay away from it. Do not go to hear either sermons or lectures which are in opposition to your ideas of the cosmos. Do not read books written to controvert your theories, and do not keep about the house pictures or statuary which suggest the ideas of sickness, poverty, or death. If other people want to think disease and poverty, let them do so; but keep your own mind filled with thoughts of health, joy, love and wealth, and stay away from the places where those other people teach their doctrines; you are under no obligation to go to hear them. Remember that Mr. Roosevelt did not call on the Pope, because there was an implication that he could not do so and be free to think as he

wished to think, and act as he wished to act. Roosevelt was quite right; stay away from Popes and preachers who try to make you think what you do not want to think. You do not need to criticise the church, nor to say a word against it; and if there is a church within your reach which teaches what you want to think, by all means, go!

And what shall I do with friends and relatives who argue against the things I want to think?

Keep still about the things you want to think. Do not try to get other people to believe as you believe, and they will not try to get you to believe as they believe. Do not try to convert your friends to new thought; try to live. Do your missionary work by living, not by argument. If you can demonstrate radiant health, it will convert more people in a year than you could change by a century of argument. If you can pass from poverty or lack to abundance, it will be more convincing to those around you than a stack of lectures as high as the statue of Liberty. After you have attained to perfect health, and after you have entered into abundance financially, you can begin to preach; but until you have "made good" yourself, you have nothing to preach about. If you begin to preach before you are thoroughly grounded in the faith yourself, you will certainly become involved in disputation and argument; argument will shake your own faith, and in the end you will fail to arrive at a demonstration.

There are a certain number of people among those in your immediate environment who are ready to receive this truth; and this percentage is probably not large. If you begin to teach, orally, you will antagonize those who are not ready, and confusion and turmoil will result. But if you say very little, and live, letting your light shine, so that all may see your good works, those who are ready for the truth will come to you, seeking it. And remember that "good works" are not always the things you do to other people. It is just as truly a good work to heal yourself of disease as it is to heal somebody else; and healing yourself is the first good work you ought to do, because it is the best way to lead others to healing. It is just as truly a good work to make yourself rich as it is to give money to other people, and so help them to get rich; and your first work ought to be to make yourself rich, because then you will have something to help other people with. Let your light shine; do good to yourself. Love your neighbor as yourself, and love yourself right well. That is the real meaning of the sayings of Jesus.

Mind you, I do not say that you are to have no missionary spirit, and that you are not to try to carry this truth to others; I am only saying that you are to avoid argument and controversy. Where you find some one who is ready to listen, without disputing, speak; but do not go about preaching indiscriminately. And remember that the very best way to find out those who are ready for the truth is by making a demonstration; by letting your light shine. Get well, and get rich; get wisdom, and win love; and men, seeing your good works will glorify God, and do as you have done. Do not say anything against any man or any institution; but stay away from those institutions which make you think what you do not want to think.

He that loveth maketh his own the grandeur he loves.

—Emerson.



Views and Reviews

By
William E. Towne.

The Fruit of Justice.

Picture six hundred prisoners outside their prison walls, in another building, fighting fire. Working side by side with the men, their own guards, unarmed; the warden absent. As the fight goes on men drop from exhaustion or are overcome with heat and smoke. One of the prisoners loses his life. When the fire is finally under control, the men go quietly back to their own building, through the prison gates, making no effort to escape.

This sounds like romance, does it not? Yet it describes what actually took place at the California State's Prison, San Quentin, Cal., as you may learn by reading "Honor Among Thieves," in the *Saturday Evening Post,* edition of May 7.

Among the convicted felons who risked their own lives to save the very institution which shut them from the world, were some of the hardest characters in the prison. Men who had served terms before, hardened burglars and hold-up men, men famous as jail breakers in previous years; all vied with each other for positions where the danger was greatest.

You naturally assume that there must be some specific cause for such unusual action as that described. Reason and human experience would lead us to look for something quite different.

The *cause* of this unusual loyalty on the part of these six hundred prisoners was Warden Hoyle. Hoyle is not a reformer. He has never been connected with any kind of reform work. Previous to his appointment as warden he was a good deal of a politician. In his work in the prison he has simply dealt with the men as if they were human beings first and prisoners afterward. He has applied the simple rule of justice. He maintains strict authority without resorting to the usual harsh methods, because he has gained the confidence of the men. He has applied exactly the same principles in dealing with these hardened criminals that Ben Lindsey has applied so successfully in dealing with juvenile criminals.

"The fear theory," says the author of the *Post* article, "is at the bottom of nearly all the penitentiary evils today. We talk of the punative idea of punishment and of cruelty in our prisons. As a matter of fact the brutalities that keep convicts sullen and make bad men worse, are largely due to cowardice."

Hoyle believed that the safest course of action was to proceed as if he felt no fear. He believes that convicts are like other men, and he deals with them accordingly.

Previous to the advent of Hoyle, the

spy system was maintained in the San Quentin prison, as is the case in most other prisons. Certain convicts were set to spy upon the others and rewarded with money and privileges for any information of wrong-doing, which they reported. Hoyle believed that if this system were abolished there would be plenty of men among the prisoners who of their own free will would report whatever he needed to know.

When one neighbor sees another neighbor's cherries being stolen, he hastens to call the other man up on the telephone and report what is going on. This is a natural human instinct. Whenever we see anything going wrong, our impulse is to correct it.

Experience has proved that Warden Hoyle was correct in his theory. On several occasions men have come to him and reported plots for escape which were being hatched among the prisoners.

Every man in that prison knows that the Warden intends to give him a square deal in so far as it is possible to do so. He rules men through gaining their confidence. And he gains their confidence simply by dealing fairly with them.

These, then, are some of the reasons why six hundred prisoners went through the gates of San Quentin prison one day and back again a few hours later, all of their own free will, and without a single desertion.

First Official Recognition of Mental Science Practitioners.

There are certain people who are born pioneers. When these people take up a new cause they usually carry it forward by the sheer force of their persistency.

Prof. M. F. Knox, of Bryn Mawr, Washington, is such a pioneer, and he has just achieved a most important forward step for new thought. Through the persistent efforts of Professor Knox, extending over several years, legal recognition has been given mental science practitioners in the state of Washington. A law was passed early in 1909 giving authority to license mental science healers who were graduates of a legally incorporated college teaching mental science. The privilege of license was also to be extended to all others who had practiced mental science healing for two years prior to that time in the state of Washington.

Those who came within the terms of the act might be licensed with all the privileges of practicing mental science methods which the regular physicians enjoy in the practice of medicine.

The medical board whose duty it was to grant the licenses, at first ignored all applications of mental science healers under the new law. The matter was carried into the courts, and the Board of Examiners were finally forced to grant the permission to mental scientists to practice healing as provided by the new law.

In the state of Washington, man's ability to heal the sick by mental methods is now legally recognized and protected. Mental science healers are now on a par with the regular M. D.s and Osteopaths in that state.

Briefs.

* * * Activity is one of the requisites of health. Physical and mental activity are both necessary if you don't want to fall behind in the race for life. It is the using of certain functions and the neglect to use others which brings on old age. If you use the brain all day, for instance, in sedentary work, you should counterbalance this by some active work or play for an hour or so that will make the circulation brisk.

* * * *The Youth's Companion* (of Boston) suggests that those who find it hard on account of prevailing high prices to make both ends meat might make one end beans with good results all around. This is the kind of patriotic advice we should expect to come from Boston.

The World Came to an End in 1881.

By Lewis Ulrich.

Mother Shipton made a great many prophecies, all of which came true but one:

"The World to an End will come in 1881."

Is it not strange that she should have made such a mistake and still the objective world did come to an end about that time. The turning point between the objective and subjective world must have been on or about the year 1881.

The Shipton prophesies made about 1550 were afterwards claimed by Richard Head.

Was this not strange, but the question now comes, did not the "objective" World controlled by the objective mind come to an end then? The subjective mind without doubt controls today.

Hudson's objective and subjective reasoning is accepted by nearly all thinkers, not as a theory but a reality.

The world has been already subjective to that point where we are getting good. A well strong child is never the good one in the family. The good child is always the one who is a little sick.

Upon this basis of reasoning, the world has to change from objective to subjective before it can really be made good.

Mother Shipman no doubt calculated the date of the change and made it the year 1881.

The millinneum will in all probability come in time although we shall be subjected first, to be made good.

The date for this very happy and harmonious change has not yet been established.

Let fifty-one per cent of the people be good and the balance will fall into line. Such is the natural law.

Delight.

The superintendent of schools in a Texas town, in the course of his professional rounds, called a class of small colored children before him to examine them in sentence building. After several successful trials on words of one syllable, he chose the word "delight" as a further test of their powers. For a few moments the entire class was paralyzed, and presented a row of puzzled little ebony faces, almost rigid with bewilderment, and silent as the sphinx. Finally, however, the silence was broken by a little fellow at the foot, standing near a window damaged by a violent windstorm the day previous. Glancing at a shattered pane near him, his face became radiant with inspiration.

"I kin," he shouted, frantically waving his hand.

"All right, go ahead," said the superintendent.

"De wind blowed de light outen de winder," was the triumphant statement.—Maglyn Dupree.

For World Peace.

We, the Rising Generation, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.
We pray for them.
We talk them.
We work for them.
We vote to this end.

—Elizabeth Towne.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 256.

Of all the great boons which to man have been brought,
The greatest and dearest is one called "New Thought":
It brings us rich vigor and strength to pursue
The things which we thought, *"I can't possibly do."*
It lifts up the poorest, the beggar, the thief,
And makes him a leader, a master, a chief:
It wakes up the sluggard from lethargy's spell,
And shows him the plane upon which he may dwell.
In business, labor, in romance, in play,
There's always *success* where New Thought has full sway;
The business prospers, the laborer thrives,
The gallant young lovers all win happy wives.
For rich and for poor, and for high and for low,
The tide of *new thought* shall continue to flow,
Until all the nations rejoice to confess
That this is the "broadway" which leads to SUCCESS!

Ernest G. Morgan, Philadelphia.

Success Letter No. 257.

I have worked hard with the chickens today and my back aches. Over there I have many letters to answer on the typewriter, but I want you to know of my new thought success.

One year ago I was working as a clerk in Orange. Saw an opening in the chicken business. Had no money. Borrowed $150. Bought one rooster and four hens. One day recently I got orders in one mail amounting to $400.

We will raise 6,000 Orpingtons this year and we bid fair to be the largest chicken farm in the world. Oh, how proud I am of the chicks!

Ours is an ideal place. The climate is fine and life is worth living on Success Farm. It is six miles from town, with a direct breeze from the Gulf of Mexico. Pay us a visit and you will not only see chicks by the thousands, but also one young man who has *living, acting* faith.

I am only twenty-five and the people here call me "a kid" for I look younger.

But I find I can accomplish anything when I go after it.—JAMES E. SMITH, Success Farms, Orange, Tex.

Success Letter No. 258.

In days gone by I had a music teacher who, when my lessons would not reach that pinnacle of perfection required of her pupils, would ask what I had been doing. After telling the things I had done about home she would say, "Yes, that is the way. People do everything else first, then what time is left give to their music and expect to make a success of it."

Then my tears would come. But it is true, and it is true about other things than music.

I have sometimes thought I would do the little things first, then feeling that everything was out of the way, be able to give my undivided attention to the most important thing to be done.

The consequence was the trivial work absorbed time and energy and there was little of either left for the really important duty. To gain success in any sphere we must learn to "put the first thing first," then the less important if we have the time. But "put the first things first." Well has the poet said,

"When strong desire grows in thy soul
And whispers in thy heart of some great deed,
Grasp in thy hand the sword of thy strong will,
And hew with might toward thy goal.
Let naught stand 'twixt thee
And the sacred shrine. And if there be

A thought, or thing, or man, which claims
Thy strength, which takes thy talents
And which tries at length to lure thy spirit
From its given task, thrust such aside;
Nor pause to ask if thou should lend thine
Ear to precedent. The light of One Design
Unto thy soul is sent, like that which shone around
The infant Saviour whom the Wise Men found.
Walk thou therein; bask in its sacred fire—
And lo! thy temple shall be ready for thy Heart's Desire."—Estella.

—Ora Fierbaugh, Uhrichsville, O.

Success Letter No. 259.

Whenever I hear a person say, "Oh, I am so delicate; I can't stand so much air; I can't sleep in a cold room; I can't walk so far," those being the ideas I once had, I want to tell them my own experience.

I really believed that I was more delicate than the majority of humanity; that I would "take cold" if I got too much fresh air and that if I "took cold" I would be ill, become an invalid or die.

Then came a transformation. I read some articles in "New Thought" magazines upon how to breathe and the consequent health attendant upon deep breathing and plenty of pure air; also upon the power of our thoughts for health or sickness.

I began to take deep breaths. At first I found it very difficult, but kept at it, and soon began to see an improvement.

In connection with the deep breathing I began to leave my two bedroom windows open.

Next I attempted to walk to work, and have now been walking a mile each morning for some time.

I have never been so well in my life, and am expecting to accomplish great things before the year is over.

Deep breathing is a necessity of life and health. To breathe properly one must have plenty of fresh air both night and day. By keeping our bodies from the air we bring upon ourselves many diseases, that our bodies need to breathe as well as we need breaths of fresh air in our lungs.

Our thoughts are powerful agents of health, and there is no reason why any person may not be well and strong if they will take the trouble and the means at their command to become so.—N. Woodward, 24 Joslyn Place, Rochester. N. Y.

Success Letter No. 260.

You never would guess what the library motto is in our town, and I'm even more positive you could not read it—not that it appears in Greek, or Sanscrit, or Chinese or School Boy's Scrawl. You see it is not written at all; neither is it's message conveyed by mental suggestion or other mysterious means. Yet involuntarily you would form three good resolutions were I to set it down before you.

1. Hear no evil—your first resolution. To attain success in any of its aspects you cannot afford to compromise yourself by listening to idle words or unfounded speculations regarding another's affairs. Take today's experience. Sorry thought—but most likely you recall an instance during the lunch hour when you smacked your lips greedily over a morsel of whispered scandal. And now if you watch—the day will unfailingly come when you will regret that you gave ear to the knocker.

2. Speak no evil. This admonition hopes to protect you from even more serious embarrassment. Just a few weeks ago I heard a thinking woman say: "I have tried to make it my policy never to make a remark that would bar me at any time from commanding the person concerned." Perhaps it wasn't entirely a principle—a policy instead—what then? Such a policy would save us many a fall. We never know at what unwelcome moment we will have to eat those words.

3. See no evil. Love is blind and it is not all of success to outstrip your competitors, to win wealth to produce a masterpiece. Everyone loves someone or something—if only a dog. Love is the most forceful—most untiring incentive to good work. Look then (with determination if need be) for superior qualities in your associates. Blind yourself to the evil. An experiment will help you. Contrive one.

And O—about the motto?

Let me tell you that it is a Japanese conceit—the clay figures of three little monkeys; one with hands covering the ears; one with hands covering the mouth; and the other with hands covering the eyes.—(*Gail.*)

Success Letter No. 261.

And the angel said unto me, write. Perhaps I should not have said *angel,* but whatever spirit it be, to that I am obedient, even to writing myself a success, I, who for years, must have been a member in good standing in the down and out club. The method of calling up one's past sins and wretchedness does not

commend itself to me, but to make clearer my changed condition I shall take a brief backward view of my slough of despondency.

I was long in pinching poverty, finally reaching actual homelessness and want. There was in my domestic relations "no brightness, no independence, no room to expand"—just a constant relinquishing of desire. (Many another woman's lot.)

Then, with all Death took one so dear that even yet it often seems "my lonely heart hath nowhere for its rest since she went home." One who had suffered wrote me: "Live we must; there is work to do." I lived, and my first help came in the way of a dependent position and self-denying labor. In the most strenuous hours I could almost feel the misery ooze slowly out at my finger ends. I proved the healing power of hard work. I think there are times when *just* physical activity is the needed help. Things are done in a sort of mechanical way, giving the strained mind and spirit rest.

Then, one day a light shone in the darkness. A magazine fell into my hands, and as I read a sudden hope sprung up within me, for here was help I could get hold of. I had always been struggling to get right with God, but seemed never to get beyond the penitent's bench. I dare not dwell upon the agonizing efforts I made to find help in church and creed and doctrine.

Through this new-found help I got *Nautilus* and to that I have held ever since. Once or twice when I thought I could not hold to it, it held to me. Blessed be those who have ministered unto me through it. I'd like to write their names here. And it was while reading its success letters the suggestion came to write. At once I proceeded to take an inventory, and find gains worthy of mention. Though poor as the world might reckon, the poverty spirit does not possess me. I am sheltered (and sweet to me is the sense of shelter), clothed and fed and have many other things richly to enjoy. It is, however, as a dependent upon those none too able to do, so I am working and watching for a way to open in which to make an income of my own, and I am inclined to believe it is being prepared while I wait.

I used to fear to say, "Thy will be done," thinking that in some way it would bring me more to bear, and another struggle for resignation. *Now* it is, Thy loving will be wrought in me. I see its safety, I know its rest. I seem to have evolved from a bunch of morbid fears into a somewhat reasonable human being. Another happiness is the deep interest I take in all the progressive movements of this glorious new time. And I often long to be in "the thick of the fray." My list of gains is longer, but I must not take the space to write them.

Now, at an age well beyond sixty, I find life worth living in God's beautiful and marvelous world, and expect more of that to come. —W. W., New York.

THE PRIZE WINNER for the best letter in the June *Nautilus* is No. 253. The letter is signed "A Woman Homestaker." Write us where you are, "Mrs. Homestaker," and we will send the two subscriptions wherever you say.

Has it ever occurred to you that if you continually affirm success, sooner or later you will bring yourself to a point where you will *work* success? This department is a good way to begin affirming success in black and white.

Look out next month for the winner of the cash prize for the best letter during the last six months.

Told and Retold.

A CONFUSION OF TERMS:

Mrs. Spleeny:—"Nobody has any idea how I suffer from *insonomia*. I shall have to ask the doctor for a neurotic."

Miss Spleeny:—"A narcotic you mean."

Mrs. Spleeny:—"La, what difference does it make, long's it's a *sediment* of some sort?"

Miss Spleeny:—"Sedative, mamma. You"—

Mrs. Spleeny:—"Sabrina Spleeny, don't interrupt me again. When I was young, children were brought up to be respectable towards their parents."

PREACHING VERSUS PRACTICE:

Clergyman's Wife:—"Bridget, I object to your scrubbing the floor on Sunday."

Bridget:—"Sure, mum, an' isn't the master always saying' as cleanliness is next to godliness? So seein' Oi can't be afther gittin' to church, Oi does the next best thing, mum, an' scrubs the floor."

A BOARDING HOUSE EPISODE:

"Will you partake of the beets, Mr. Podgrass?" asked Mrs. Hashley.

"Not if I know myself," growled Podgrass. "Beets are only fit for cows to eat."

"I thought they were all right for hogs," observed Mrs. Hashley, sweetly.

Podgrass has been wondering ever since whether his landlady intended anything personal.



"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all! ELIZABETH TOWNE.

I. H.—There is *nothing* impossible to her who *believes and practices.* Live a useful life. *Forgive yourself,* and God and nature will forgive you.

A. H.—Make the most of yourself as if there were no chance of ever being married! Most men have a faculty for liking girls that can get along beautifully without them. See that you get along beautifully! Make yourself as bright and well informed and interested and interesting and radiant as possible.

L. O.—Mentally, of course! Don't grow old *in your thoughts!*—I thought I harped on that at every turn! The body is merely a reflection of the thoughts. I do nothing whatever with the *evidences* of old age!—but I study myself, and make myself as beautiful as I can, just as every young girl does. Go thou and do likewise. Get fun and joy out of life, and you won't grow old. Be as irrelevant and inconsistent as a child, and as full of the desire to know and do. Throw responsibilities, worries, and frets to the winds, and live a brand new life every day. Eternal youth is yours now. Take it!

H. J.—Tell the dear girl to keep off the streets at night by all means! Later she will thank you with all her heart for not allowing her to do the things that lead to destruction. Tell her so. But be sure you let her have her friends at home. Encourage good young men to come to see her—make it pleasant for them. You cannot keep a girl of sixteen away from boys, but you *can* keep a wise oversight when they are together. And if you are not too cranky and grouchy she will be *proud* to entertain young friends at home. Girls who seek the streets are usually those who have unpleasant homes, or unreasonable parents. When my daughter was her age, I *made a business* of entertaining her friends with her. She had all the company she wanted, all the boys she wanted. The consequence was when I did lay down a law about her actions, she was willing to obey it. Let your daughter have all the beaux she wants, but see that there is a third party always with them, or very near them—with the door open! Wise chaperoning is necessary—not because girls and boys mean to do wrong, but because they are too inexperienced to keep on the right side of the danger line.

E. T. M.—I think one should follow one's bent *if one wants to badly enough.* "The art of dramatic expression," as you call it, is a jealous mistress. If you don't want to follow her badly enough to go *anywhere she leads,* then you would better stay where you are! And as to whether you had better go into that or not, you are the only one who is able to answer that question, and YOU CAN. Ask yourself. Be still and listen until you get the answer. In the meantime, do the best work of your life right where you are. Put more love and interest into every detail that comes before you—more than you have ever put in before. This is the surest way to get ready to graduate from *any* kind of work. A stenographer's position affords plenty of room for "mental activity." If you are starving for it, it is because you want the French pastries of life, instead of the good brown bread that lies close at hand in your work. Cultivate an appetite for brown bread! Everybody in this world is interesting and full of beauty. Every common soul and every happening of your daily living is afire with God. Walk softly, and be on the lookout.

M. M.—It is no more possible to "inherit a weak will or a desire to spend money" than it is to inherit a desire to say the alphabet backwards. The fault is all in training, *not* in heredity nor instinct. Concentrate upon it and *find a way* to induce the child to *want* to be square in all his dealings. You can find a way if you put enough thought and love into it. Don't permit him to fix a bad habit of deceitfulness or stealing. Any child might steal a time or two when it is very young, and in fact, I think all children do, unless they happen to have *very* exceptional parents. But it is the fault of the parents, not of the child. *And it is wholly the fault*—generally the subconscious fault—*of the parents if the tendency to take things or to lie becomes a habit.* Train yourself aright and the child will follow. Be upright and honorable yourself, and demand

honor in your children. There are times when a sharp whipping is the best thing—it might be so in this particular case. But it would be far better if you could teach the child what is truthful, and inspire in him the desire to be honorable and truthful. Tell him stories of honorable people, and make him see that honor and truthfulness are the great things in the world—greater and more desirable than pennies or candy! *You* are the key to the situation, and you must train yourself every solitary day if you would train your child properlv. Be still and know. Health, happiness and success and high thinking are yours and the child's. Believe in them, affirm them.

I. T.—What a hideous tale! If mothers only knew fully the results of frightening children as a punishment! And of all the mean methods of punishment, the locking of a child in a dark closet is the most contemptible and perhaps the most vicious in its results on the nervous system of the child. No wonder this child was a nervous wreck later. The picture of horror and black darkness, and the fear of death by suffocation were stamped upon her sub-consciousness. Unless she does something positive, she will carry that impression through life, and it will keep her always a puny nervous wreck.

But she can change the impression. This is a good place to use denials, use them vigorously, positively, persistentlv. This is the place to stamp her foot and shake her fist and deny it!—deny that such an impression has any more power to last than a hillock of sand in the path of the rising tide. After she has denied the impression into nothingness, wiped it out by the positive rising tide of thought and affirmation, she should affirm peace and wholeness and oneness with all life. Deny fear and affirm confidence. Deny fear and affirm good and love.

But she should take special periods for making these positive denials, followed by equally positive affirmations. Between times she should think no more about it than she can possibly help. If she persists in this she will after a time begin to have spells of feeling her real freedom; gradually these periods of freedom will grow stronger and longer, and eventually the old fear and the old impression will be entirely obliterated—*by the rising tide of loving confidence.* To affirm confidence is to help the tide rise. To picture herself free is to quickly realize it.

One of these days she will have an impression to go into a small room and lock the door and see how she feels—and she will be amused to find that she feels like smiling. She will keep on trying it once in a while, just for fun, and gradually she will realize that she is and has always been absolutely free—*that the impression was all in her mind!* That she was answering to that impression which was all in her mind, instead of answering to THE TRUTH, the truth of her being, which is freedom, love, omniscience, omnipotence, omnipresence. Tell her to keep on affirming *the truth of her being,* instead of the lying impression which she has been carrying along in her mind.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus.* You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

All reform aims in some one particular to let the great soul have its way through us.

—Emerson.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

A few weeks ago I was one of a big house party in the North. One night after dinner there was a stupendous row—people dancing and singing and playing about as they do in these big country house parties. Suddenly I noticed Mr. Andrew Carnegie sitting in the middle of it all, and quite unconscious of it all, buried up to his ears in all sorts of tremendous financial figures and problems. "Why, Mr. Carnegie," I said, "how on earth can you manage that in all this frightful din?" He gave a start. "Why," he said, "do you know I never even knew there was any one in the room; I have been so busy with these figures?" Ah," I replied, "that is why you have succeeded in life as you have. I never realized it before; now I know."—*Lady Constance Richardson.*

How to stay young is a question that has vexed mankind from Ponce de Leon to the Yankee mystic's Dr. Heidegger and the Scotch mystic's Peter Pan. Many have been the suggested panaceas for encroaching age and the prescriptions for Eternal Youth. Among these have been Work, Play, Art, Music, Literature, Pedestrianism, and Red Flannel Underwear. And it is far from unlikely that most of these play their part in keeping one young. So do plenty of Cold Water and Fresh Air. These are more in line with the answers of an old man, in one of Erasmus's colloquies, to a like question. One of his interrogators begins: "I should grow old with the Tiresomeness of living so long in the same Place, though it were Rome itself."

Answer: "The changing of Place has indeed something of Pleasure in it; but then, as for long Travels, though perhaps they may add to a Man's Experience, yet they are liable to a great many Dangers. I seem to myself to travel over the whole World in a Map, and can see more in Histories than if I had rambled through Sea and Land for Twenty Years together, as Ulysses did. I have a little Country-House about two Miles out of Town, and there sometimes, of a Citizen I become a Country-Man, and having recreated myself there, I return again to the City a new Comer, and salute and am welcomed as if I had returned from the new-found Islands."

Ouestion: "Don't you ever assist Nature with a little Physick?"

Answer: "I never was let Blood, or took Pills nor Potions in my life yet. If I feel anv Disorder coming upon me. I drive it away with spare diet or the Country Air."

In brief, what Erasmus counts as the great secret is nothing more nor less than to live simply and as much as possible in the country. —*Collier's.*

A great deal has been written lately about the guardianship that the Carnegie fund people have assumed over the American colleges. In return for receiving Mr. Carnegie's pensions for underpaid and aged professors, the Carnegie foundation of which Mr. Prichett is president, presumes to tell colleges and universities what they may or may not teach and what standards they should maintain. Recently the Carnegie help for Luther Burbank was withdrawn and somehow the world assumed that Burbank and Burbankism meant something unworthy of scientific support. A recent visitor to Mr. Burbank's Californian home writes of this matter to the Boston Transcript thus: "Five years ago Mr. Burbank was made the beneficiary of the Carnegie fund, amounting to $10,000 a year, from the trustees of the Carnegie Institution at Washington. This sum was granted, not as a gift or honorarium, but to allow Mr. Burbank greater opportunity for carrying on his experiments free from the bothersome question of dollars and cents. The conditions accompanying the grant, however, in the way of carefully detailed reports, supervision by a representative of the Carnegie Institution, etc., proved so exacting as to really place an additional burden on Mr. Burbank's shoulders. Possessing the independent spirit of a true Yankee, he found it irksome to attempt to work in another man's harness, and it was easy to see at the time of our visit that he was fretting under the restrictions imposed upon him. Last fall came the announcement of the withdrawal of the fund, and while this action of the Carnegie trustees seemed to some people to involve a discrediting of Mr. Burbank, to him it was an occasion for rejoicing. His feeling in the matter may be gathered from the following paragraph taken from the letter above referred to: 'If you and Mrs. Gleason can take another trip to California next summer I want to say to you that I shall be much more at liberty now that I have had the incubus of the Carnegie fund removed from my shoulders. I feel now like a free man, which I have not felt, by any means, during the past five years. The extra work added to my usual work and the restrictions placed upon that were very annoying to me, taking up a great amount of valuable time which I did not feel like giving to this institution. Five years of dictation have past and now I have agreed to help Dr. S. next summer correct the report and put it in shape for publication. Then I am done with this business. The avowed object, in the first place, was to capture Burbank for the benefit of science.' They have certainly squeezed the orange dry, but there are other oranges on the same tree."—*Holyoke Transcript.*

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

For the Pessimop:—

Let Bangs declare the Pessimop
In which the op is less;
For me *I* place the opti first,
So I'm an Optipes.
—MILTON M. BITTER, Brooklyn.

For World Peace Again:—

When I read Roosevelt's Peace lecture I wished he might read your "For World Peace." Then I thought, I'll send him a clipping of *Nautilus*. Following this came the idea, would it not be a great thing if every reader of *Nautilus* would send him such a clipping?

Of course I am not writing this to the magazine, only to you as a suggestion. Why send them to him? Why, indeed! Because he is a leader—and such a leader! Because his work in leadership is just begun. Let him have the inspiration of this beautiful idea, and let it have also an inspiration of numbers behind it.

Everybody likes the "For World Peace" plan. I had a letter from an eastern friend yesterday calling my attention to it.—MARY DEAN PARSONS, Denver.

Anent "Petticoat Politics":—

I have just read in *Nautilus* what William had to say of a criticism offered to William Walker Atkinson about Elizabeth's remarks on politics.

The fair critic says, "we want our old time Elizabeth Towne." So we do and we still have her and better yet, she has a consciousness that faith without works is dead. She realizes that when a true New Thinker sees wrong it is her duty to do all in her power to right it. Elizabeth is stirring up the people as to the true state of affairs, that through the people they may be righted. Three cheers for Elizabeth! Let the good work go on.

The critic also remarks that her husband and brothers tease her a good deal about Elizabeth's "petticoat politics" and she doesn't like it.

The allegory in the Good Book, about woman being created from the rib of a man, has been taken literally for so long that it is something of a shock to the unenlightened man when he discovers lovely woman possesses in addition to a rib, a well developed backbone all her own, and is able to sit up and take notice as to what is going on in politics. When she does take notice she finds that all is not lovely and pure in man-made politics.

The trouble with our sex is we do so like things soft and easy and it's really too much trouble to read politics—novels, real spicy, racy ones are so much more interesting. And may be it gives us a headache to read politics because we don't exercise our thinkers enough. Besides some of us haven't the time to spare from our matinees and bridge. And then the dear men give us allowance enough so we can keep up with the latest, and it is rather ungrateful of us to ask questions as to how the money is made!

However, fortunately for both men and women, the latter are rapidly evoluting to the stage where they have not only discovered they have thinking faculties and a backbone but they are making excellent use of them. We are glad Elizabeth is one of them—AMANDA S. OLIVER, Washington, D. C.

From One of the Elect:—

I have been interested in your bright way of expressing yourself ever since you began talking in meeting. And I think you grow wiser and wittier as you grow older, which can't be said of everybody. I write to congratulate your wisdom in having found "the panacea for every ill which flesh is heir to." Fasting! It is one of the most important truths for people to learn, and yet so difficult to get the masses to try it.

All you say about it in March *Nautilus* is correct. Repeated short fasts except for chronic ailments. For a forty-year ailment my wife tried a thirty-one day fast a year ago last July. It worked a complete cure. But while you and William have missed 3,650 breakfasts in ten years, Mrs. Smith has missed 3,650 breakfasts and dinners, making 7,300 missed meals. But she has been on this one meal a day diet for fifteen years, making 9,700 meals that she has missed. And yet she was never stronger, heavier, or healthier than she is today. I wish William could see her garden, and the work she puts in it. Yours for Progress.—D. EDSON SMITH, Santa Ana, Cal.

D. Edson Smith has the sort of wife that you dream about but every young man doesn't get. She is more than a helpmeet! They live in one of the most unique houses in the world. They own it and Mrs. Smith built it! There is no other like it. With the exception of frame, roof and floors, it was built entirely, inside and out, by the hands of Ellen Frances Smith, now past seventy years old. She has been five years in building it. She built two chimneys, with a good fireplace under one, mixing all the mortar, and carrying and placing every brick and stone in the entire structure. She fitted the doors and windows, partitioned, ceiled, clothed, papered and painted the inside in a neat and comfortable manner, with unusually convenient closets and cupboards of her own designing and building. The outside consists of cobblestones, seashells, imitation brick, galvanized iron, covered with a preparation of abalone sand of her own devising, pulverized glass, sanded wood, painted glass pictures, here and there, inlaid with queer bits of ancient and modern bric-a-brac that nobody else ever found use for. She has been twenty-seven years in collecting the shells and pebbles from the Orange county coast and Catalina Island. She has a rare gift of love for such work, and this has been her recrea-

tion the past few years. She is in the best of health (1909), and is ambitious to further gratify her taste for the unique. Mr. and Mrs. Smith can supply you with a handsome colored postal card of their home with the builder included in the picture. Better enclose five cents for it if you write.—E. T.

A School of Peace:—

Since you and so many of your readers must be interested in the Peace Idea, I am copying from my December *Chautauquan Magazine* this article:

A School of Peace.

Mr. Edwin Ginn, the well known Boston publisher of educational and other books, has announced his purpose of contributing $50,000 annually to a fund to be devoted to the promotion of the cause of international peace. At his death a million is to be turned over from his estate to the same fund. There is nothing extraordinary about this generous material support of peace, but Mr. Ginn's plans and ideas as to method are distinctly original. He has consulted leading workers in the cause and has decided that what is needed for successful propaganda is "a school of peace," a school or institution that might preach and enforce the benefits of peace, and the wastes and inhumanity of war. Mr. Ginn would have a number of life workers in the cause and would make special efforts to reach the rising generation and the business elements. As to the former, text books on history would be prepared to glorify peace, industry, art and constructive work instead of conquest, ambition and military glory. Mr. Ginn would even eliminate the toy soldier from the nursery.

It would, however, be very difficult to introduce new text books and new reading matter into the schools, academies and colleges with the view of disparaging war and cultivating the love of peace. The school might be obliged to carry on its propaganda by means of popular lectures, books and newspaper articles. That a great deal could be done by systematic propaganda, especially by intelligent and fair comment on current political questions and controversies that directly or indirectly threaten to lead to war, is beyond dispute. Much friction between nations is due to sensationalism, cheap and dishonest journalism, demagogical inciting and fiery but insincere oratory; sane discussion and refutation of lies and sophistries calculated to inflame superficial readers could not fail to prevent hasty action and undignified diplomacy.

With regard to business interests, it is true that today war is largely the outcome of industrial and commercial needs—of the search for markets and investments—and if the great commercial interests stood for a pacific policy the danger of armed conflicts would disappear. War means fat contracts for some, loans, expenditures, excitement, and in the past the business interests have not sufficiently opposed it.

They are beginning to see, however, that war also means destruction of capital, loss of industrial power, diversion of trade from its proper channels, heavy taxation and the impoverishment of the consumers. Every dollar wasted on armaments is a dollar taken from capital and labor in useful pursuits.

If the school of peace is to be established, no better work for it can be imagined than the education and organization of the business men of the world in the interests of international amity, justice, arbitration and conciliation.

I wish there were more men like Mr. Ginn.

I must congratulate you upon Dr. Sears' articles in the *Nautilus*.

The last article was to me the best thing but I mustn't forget to tell you your editorials are developing a new extension to some of my faculties. It's many a day since I have had so much pleasure as this brought me.

It's pretty late to send it but I came to the conclusion you didn't see Mr. Ginn when you were in Boston. Let's have a peace number.—ALICE L. LAMBERT, Beverly, Mass.

Solved Two Problems:—

I am not going back over the old days, nor the problems, prayers and how they were answered. "Each heart knoweth its own sorrow" and I have been given strength to keep most of mine to myself, and have always kept a smiling face to the world, and usually to my looking glass. But in the past month I have had some conclusions which I feel are directly due to my morning silence. The first result was the leading thought, "Seek ye first the kingdom of heaven and all else shall be added unto you."

I had been wanting *things*,—of course,—asking for *things*. Sometimes I got them,—always when I got to a desperate pitch and could see no way out,—then I seemed to be able to ask and demand in one, and it came, almost like the miracles of old, out of seeming impossibility—so my Faith was kept alive.

But it seemed there must be some way to have things come to me peacefully, without having always to go down to desperation.

So I began in my silence, when I would get to a fairly quiet center, to ask for things, and then it came to me, "Seek ye first the kingdom of heaven and all else shall be *added* unto you." It was only the thought (I have never been able to get voice or vision, just the thoughts, as a conviction) but from it there radiated immediately the logical sequences. That the kingdom of God is the Cosmic Consciousness, that I must give up all *things*, cast them all "upon the Lord," meaning to me to cast them all into the Cosmic Consciousness, and then get to myself, and then all these things shall be added unto me.

Then there came the question—because of one or two very doubtful and tearful nights (the burdens have been very heavy and the why I should have been disciplined so sorely very hard to understand the past six months) why I should be so sure and so full of hope one day, and then this apparent descent into

the "Slough of despond." And next morning, after deep prayer the night before, I got the answer, "Unless ye become as little children ye shall in no way enter into the kingdom of heaven," and then I knew how tired my own boys were at the end of the day, when they were little, and I remembered one curly head that used to lay down on the supper table and weep at the least little happening. And so I knew I need not chide myself, for I was a little child yet in this, and while I would not expect it, I would not be discouraged because of it. I took up the problems of that day which before looked unsolvable, and straightened them pretty well out that forenoon. So it has gone.

Two of the problems I sought to solve, and a remedy for, were (1) The growing rebelliousness to government of my seventeen year old boy, (the natural growing pains of the man I suppose) which so often if not managed right, wreck the after life—nights out, cigarettes, etc., etc.—playing hookey for football etc. (2) The tendency to drink too much of one I love, and the consequent warping and inefficiency of a fine and unusually brilliant personality.

These were the things which brought grief to me, and it was hard not to upbraid, some. Then out of my silence I got very clearly, "Resist not evil, but overcome evil with good." And there again came after all the sequences,—because to resist evil made something real of it, that I should refuse to see it, and try to so fill up the life of the loved ones, and my own mind, with good, that it would be crowded out, to stop noticing the evil.

My, it was hard, but I'm doing it. It seems almost like a pact with the devil (d'evil—the evil) but I am sticking to it. Perhaps even you would think I am doing wrong, but it is working out. I pick up cigarette stumps in the house, sweep up the ashes, pick up matches of the boy, and if the man wants to bring beer or even whiskey, to my house, and, have a lunch and drink it, when I know he will go elsewhere and drink more if I refuse, I get lunch and get a glass (don't it seem like a pact with the evil) but I do not scold. But they both know I am grieved.

And now, my dear, it is working out from other sources than my upbraiding. When I nagged, God did not work; now I am apparently not resisting, and God is doing. I talked to God in the silence. The boy's athletic trainers are stopping the cigarettes, and his athletics are utilizing the superabundance of growing vitality—hence more peace. Some sad mistakes and considerable shame and humiliation have come to the man, because his keen intellect was somewhat blunted and relaxed because of several drinks. Thus has conviction come to the man. I am yet a "little child," stepping heavenward. I am gaining more strength by going alone all the way. This morning there came to me the thought "All my ways are pleasantness, and all my paths are peace." I have two little cards on my dresser, which I must look at every time I need to go to the looking glass. I say the "Joy" over and over, before breakfast. I say the "Peace" over just before I start out for the day's work.—F. H., Des Moines.

Thoughts Provoked by Reading "Explanations of Creation":—

There never was a "Beginning." There will never be an "End." Never was there, in all time past, such a condition as "perfect chaos of matter." We might as well speak of a chaos of *laws,* or of thoughts. Because of man's inability to fathom the distant depths of the incalculable past his imagination has conceived of a condition of chaotic matter which he is pleased to call a "Beginning." Of such a condition, he has absolutely no proof outside of his inability to grasp and comprehend INFINITY. The very incomprehensibility of the situation brought into active play his powers of imagination and with these he has created a Creator and a Creation. Partly with reason and partly with imagination has he constructed this gigantic production. Failing to understand the laws of change which govern the temporary objects with which he finds himself intimately associated he has become thoroughly imbued with the idea of a beginning and an end of all things, including even the entire Universe. Having well hypnotized himself with this idea he has been almost utterly unable, or unfitted, to free himself from this fatal error, and to understand the simple law of mutability with which Mother Nature works her wonders. Well do we remember reading in our "Second Reader" at school, when but a little boy, that "God Created the World Out of Nothing." Such a statement would not look well in a school book of today. Thoughtful minds readily understand the impossibility of such miraculous evolution of matter. "Out of nothing, nothing comes." When we accept the fact that matter is absolutely *in*destructible, we must also believe, just as absolutely, that matter cannot be constructed "out of nothing." All *was* that *is,* and all *is* that *was.* Not an iota, more or less, of *life* or *matter* existed or exists.

Man, standing thus in the darkness of his ignorance, has tried to explain the presence of this beautiful world and the wonderful "heavens" by creating a Creator for this "Creation." From "chaos" to "creation." Throughout all the depths of space yet penetrated by aid of the most powerful telescopes constructed by the most skillful artisans, we find that perfect order maintains. The same perfection is registered by the sensitive photographic plates. The microscope reveals the same condition. In no nook nor corner do we thus discover a mass of chaotic matter. On the contrary, we discover that each and every particle of matter moves along its course in accordance to a law as *perfect* as space is *limitless* or as time is *endless.*

In all the realms of space there is nothing in all nature to indicate a condition of "Darkness or Chaos" only in the minds of men.

No vacuum has been found. Space has been found. Space is filled with *some*thing. Varying from the densest solids to the thinnest gases matter finds its place throughout the infinitude of space.

We analyze this matter and name the elements, yet we really do not know what it actually is. The element is ever the same, yet we know it not. Our definitions do *not* define. Electricity? Life? Matter? Evolved, created out of nothing?

Ages have billowed upon ages from the great ocean of the Past as waves billow upon each other along the shores of every sea, and throughout all of these most mysterious eons of the so-called past—of the time that was. Matter *was* and so were the laws by which it has been governed, or rather which it has been pleased to obey.

Law is *perfect* and so has been obeyance *to* LAW. LAWS were never established any more than matter was created. If one is eternal the other must also be. Neither is more than *Supremely Natural.*

The indestructibility of matter enables Nature to forever continue her seemingly miraculous changes in all the forms she has or can produce. In all the forms built up or torn down not an atom has been lost. It has been CHANGE, but not Creation. In the works of nature, time is not considered.

Individuals have passed out as individuals, yet they live in various forms of living things—grasses, grains, shrubs, trees, insects, birds, beasts and other higher forms of life. An ever changing, but never ending round of life. If it be true that the moment we begin to live, that moment we begin to die it must also be true that the moment we, or any part of us, be dead, that instant we begin to live again. Again—change, not *death.* It is by the changing particles, and bodies of matter that we are enabled to make any note of so-called *time.* Nature notes no such thing as time. With your mind sail out into the boundless, limitless, fathomless depths of space. Travel in a straight line till you are exhausted, then on, and on and on and on till you can understand that space *is* without either beginning, end or limit—and you will also discover that space is *nothing,* a *very* extensive (no)thing.

Matter and Law alone are left to consider. They exist—We exist. EXISTENCE—a momentary consciousness of Law and Matter, of which we form a part—of matter and something which governs it. Neither can be created nor destroyed, increased nor diminished any more than space can be expanded or contracted or time have a beginning or an end.

Where matter is law is. Neither one without the other. Inseparable. All life either *is* law or strictly follows law. Is the "Soul of the Universe" a life-force,—*the* Life-Force?

Are our individual lives, or souls, simply fragments of the great Soul, or Life-Principle of the Universe? Certain it is that our material bodies are composed of a few fragmentary particles of the so-called matter which soon returns to the great laboratory of nature, again to be incorporated into innumerable other bodies each one apparently as new as though the matter composing them had not been used in the construction of countless other bodies since the time when old Mother Earth first gave birth to living organized forms. *Matter does not wear out or grow old.* It is constantly building up into new forms—ever *new,* yet *from* the *old.* The old is the new. It changes place and condition and is ever and always ready to be energized by the law of life, or is it the law of LOVE? With so-called organized matter we find—shall we say organized life? In the strictest sense, is there any *unorganized* matter? Even the very metals and minerals of earth have been found to contain life—are alive. They can be killed, as it were. The metals manufactured into tools and implements upon extended use become exhausted and recuperate by a period of rest. Scientific investigation along these lines has revealed wonders. Where, then, is there such a thing as dead matter? All is living, active, energetic, progressive change—not creation. The first command of which we read in the "Scriptures" is just as necessary now as when, ages ago it was written "Let there be light."

The old stereotyped phrases which have hypnotized the world for ages should be dis-

A Determined Woman

Finally Found a Food that Cured Her

"When I first read of the remarkable effects of Grape-Nuts food, I determined to secure some," says a woman of Salisbury, Mo. "At that time there was none kept in this town, but my husband ordered some from a Chicago traveler.

"I had been greatly afflicted with sudden attacks of cramps, nausea and vomiting. Tried all sorts of remedies and physicians, but obtained only temporary relief. As soon as I began to use the new food the cramps disappeared and have never returned.

"My old attacks of sick stomach were a little slower to yield, but by continuing the food, that trouble has disappeared entirely. I am today perfectly well, can eat anything and everything I wish, without paying the penalty that I used to. We would not keep house without Grape-Nuts.

"My husband was so delighted with the benefits I received that he has been recommending Grape-Nuts to his customers and has built up a very large trade on the food. He sells them by the case to many of the leading physicians of the county, who recommend Grape-Nuts very generally. There is some satisfaction in using a really scientifically prepared food."

Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A Doctor's Experience

Medicine Not Needed in This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows. His wide experience has proven to him that, to some systems, coffee is an insidious poison that undermines the health.

Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. I am now forty-two years old and when taken sick two years ago with nervous prostration, the doctor said that my nervous system was broken down and that I would have to give up coffee.

"I got so weak and shaky I could not work, and reading your advertisement of Postum, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily and found in about two weeks' time I could sleep soundly at night and get up in the morning feeling fresh. In about two months I began to gain flesh. I weighed only 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at twenty years of age.

"I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before."

Read "The Road to Wellville," found in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

(*Continued from Page 55.*)

carded and the light of new thought be allowed to free the world from the old superstitions that have hampered the human mind from time immemorial. Let us understand the TRUTH. Let us no longer accept for truth these old impossible things simply because they had their birth in the undeveloped minds of long ago. The *age* of a statement does not make it a Truth. Let us throw off the old hypnotic spell and replace it with live progressive new thought. Then will our minds grasp conditions as they *are*. Then will they really and truly grow into a New Life fed and nourished with the real meat of TRUTH.

—ALBERTINE HUCKINS.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.

—Rev. Benjamin Fay Mills is to conduct The Fellowship Summer School and Recreation Center—a school for intellectual and spiritual culture—for four weeks, commencing July 31st at Saugatuck, Mich. Both Mr. Mills and Mrs. Mills will speak from time to time, and among the subjects pursued will be the Interpretations of Emerson, Whitman, the Oriental Philosophy, the Sermon on the Mount, the Art of Living, etc. The spot, judging from the prospectus, is beautiful. It affords an opportunity for summer sports and is ideal for accessibility, rest, comfort and reinvigoration. There are many hotels, cottages, boarding house and facilities for tenting. Miss Mills, the secretary, will be pleased to give you more information regarding them.

—Exquisite poetry, exquisitely bound is "In Love's Garden and Other Verses," by Ida Frances Anderson. Lovers, and lovers of good poetry will love these poems; 96 pages, vellum bound, $1.00. Arroyo Guild Press, 201 South avenue, 66 Los Angeles, Cal.

—A study of one phase of Berlin life that is wonderfully fascinating is a new novel by Sudermann, "The Song of Songs," just put out by B. W. Huebsch, 225 Fifth avenue, New York City. As a novel alone it ranks as a great work. His references to art and philosophy make it a text. Its very simplicity makes it colossal without losing its interest; 640 pages, cloth bound, $1.40, net.

—Robert Loveman was aptly named. The love of the man oozes out of everything he writes. A little book of his poems, "The Blushful South and Hippocrene," has been put out by Lippincott. If you love, have loved, or want love, read and re-read it. You may remember him as the author of that exquisite poem, "It is Not Raining Rain to Me." J. P. Lippincott, East Washington square, Philadelphia, Pa. Cloth bound, 80 pages, $1.00.

—The author of "A King of Mars," Avis Hekking, sent us a copy of this new book. It is a novel, with a novel story of the new order. The story is a fanciful one that will make splendid recreation reading and will create in you a desire to know more of Mars. It is published by John Long, of 12 Norris street, Haymarket, London, England. Cloth bound, 318 pages.

(*Continued on Page 60.*)

Robert K. Belden
COMPOSER

SONG WRITER'S OPPORTUNITY



Read My SPECIAL OFFER

I want every song writer to know about my *new* plan.

My proposition guarantees first-class music to your poem. Also the publication and advertising of the finished song (see my ad. below). The music plates become and remain your property. The copyright is secured in your name and the money received from the sale of your song, (less a fair commission) goes to you, promptly.

If such a proposition interests you, send me your best poem to-day.

I am a composer—a musician of education and experience—a writer of successful songs and compositions. When I accept a poem, I study it carefully. I endeavor to get the spirit of it, and the *true thought of its author*. Then I compose such music for it as will display its most attractive qualities.

What song could possibly succeed without really good music?

Mine is *guaranteed*. Stop and think how much this means to you and the welfare of your song.

MY PLAN VIRTUALLY MAKES YOU YOUR OWN PUBLISHER.

This is what you get:—The best possible plate work—distinctive printing—an attractive title page, bearing your name as author and publisher—copyright in your name, and 250 completed copies of your song. I show you how to *dispose of these copies profitably*. I will publish your future editions at practically cost price.

To Every Author of SONG POEMS

You will have already received an enormous value for the price I ask. This however, is not all. At the foot of this page is my advertisement of songs, etc., for sale. *Every song* that I publish under this proposition will be advertised in exactly the same way.

What I am doing for the authors of these pieces, I will do for you.

In conducting this service, I merely act as a broker, retaining a fair commission on sales. In addition to 250 copies sent you, I pay for enough extra copies to meet the demand created by my publicity.

DO YOU REALIZE THE SIGNIFICANCE OF THIS OFFER?

It means that your song will receive the benefits of publicity in full page advertisement in this or some equally high grade magazine.

Don't you suppose the "ad" below is going to bring me orders? *You just bet it is.*

From beginning to end, could you ask for a more liberal proposition? My price will surprise and please you. Send for it today.

When you send me your song poem, I will criticise it carefully, and write you my honest opinion regarding it. *It cost you nothing.* I will tell you at once if it has any chance of success as a song lyric. *I will not accept a poem that is not as good as the best or that cannot be revised and made so by my efforts.*

I simply guarantee you a square deal—full value for your money—excellent workmanship and a chance to reap the benefits of advertising on a large scale. *The proof is here before you.*

No obligation is created by sending me a poem. It will be promptly returned to you should you not care to accept my offer.

Completed songs and instrumental pieces (in manuscript) are also acceptable under this proposition.

Send me your poem or Mss. *to-day*. Don't wait until next week. Don't put it off until tomorrow. *Do it now!* You will hear from me by return mail with full particulars.

ROBERT K. BELDEN, Desk R. 25 East 14th Street
New York City

THE LATEST SONG HITS

Produced under the direction of ROBERT K. BELDEN, song broker. 15c EACH—sent postpaid—50c FOR ANY FOUR. Every song guaranteed to be a "WINNER" in its class.

"TELL ME THAT YOU LOVE ME"—By Albert M. Hanson and Robert K. Belden.—A truly beautiful song.

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"THERE'S A PATHWAY TO MY HEART FOR ONLY YOU, DEAR"—By Wm. H. Holmes and Robert K. Belden.—A splendid popular ballad.

"I'LL MAKE MY DREAM COME TRUE"—By I. M. Kelly and Robert K. Belden.—Beautiful and high class, yet "catchy" and popular.—A sure winner.

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"NEVER TO PART"—By Emma B. Comolli and Robert K. Belden.—A waltz song of the better sort.

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OVER $2,000 IN 2 WEEKS; $1,281 IN 1 MONTH; $800 IN 8 DAYS $51.50 IN 15 MINUTES

NOT A FAIRY TALE, FAKE OR HUMBUG, BUT ABSOLUTELY TRUE



M. G. STONEMAN, photographer, Nebraska, sworn-to sales in less than three years on partial time, total $15,000.00. Biggest month, $1,281.65. Biggest day, $181.75. Says: "Best thing ever sold; not one complaint from 2,000 customers."

Proven by sworn statements. No wonder Lodewick sends this enthusiastic message from Me.: "**It's great! Money coming fast. How lucky I answered your ad. 17 orders today.**" Hear the grand, glorious news how **10 people like yourself earned over $32,000.00** simply because they had exclusive selling rights on something everybody was longing, hoping, wishing for.

Korstad (Minn. farmer) sold **$2,212.13 in 2 weeks.** Zimmerman (Ind. farmer) sees great opportunity—starts—succeeds—sells farm. Result: Orders **$3,856 in 39 days.** Why shouldn't Cashman write: "The person who can't sell it couldn't sell bread in a famine. Send 48 more." But listen! Rasp (Wis. agent) sold **$1,685 in 73 days;** Oviatt (Iowa Minister), **$800 first 11 days, $4,000 to date;** Rogers (Kan. surveyor), **$2,800;** Hoard (N. D. Doctor), **$2,200.** Rogers writes: "Selling baths **got me one piece of property,** expect to get another." **Miss Edwards** of Nev. writes: "Sold 15 one afternoon. Everybody thinks apparatus finest thing." Reese (Pa. carpenter), "Canvassed **60 people—got 55 orders.**" Beem (Kan.), "Taveraged **$164.25 weekly** for 3 months. Undoubtedly best line on the market."



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do in your locality as they did in theirs. Here's the secret—no trick at all. Simply get busy equipping farm, town and city homes with **Allen's Portable Bath Apparatus.** Just think! **Gives every home a modern bathroom for $6.50;** all others $150, yet do less. Really, could anything be more **popular, irresistible,** easy to sell? Unquestionably best thing ever happened for agents. Who doesn't want a bathroom at this insignificant price—who couldn't **sell 6 to 12 daily?** Think of



C. A. MILLER, a minister of Nebraska, who sold and purchased over $700 worth after working but a few days. Never sold goods before, so far as we know.

Millions Longing for This Blessing

Truly wonderful. What a proposition—price, goods, field, everything just right. Mark these wonderful features. **Used wherever water in any form exists**—in any room. So **energizes water that 1 gallon** does more than tubful old way. **Gives cleansing, friction, massage, shower baths**—hot or cold. Makes bathing 5 minute operation. **Cleanses almost automatically—self-heating.** Only clean, running, energized water touches body, no immersion, no using same water twice. No tubs, bowls, buckets, wash rags or sponges. **No water works, plumbing.** Insures cleanliness without drudgery—prolongs life—prevents disease. Small but mighty—carried in grip. **Over 100,000 sold.**



M. JUELL, railroad man, Canada, started on spare time and later excluded everything for the bath business. Not a regular salesman, yet sold about $6,800 worth in about 18 months.

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Experience unnecessary. Almost sells itself. How easy — just show—money yours. Simply supply enormous demand already made—**that's all.** Every customer anxious to boost your business. **Absolutely no competition**—everything your own way. Fascinating, exciting work—new patent—exclusive territory—**credit given,** co-operation, assistance, supervision by an **old, reliable $50,000.00 house.**

We want more agents, salesmen, managers, men or women, at home or traveling, all or spare time, to fill orders, appoint, supply and manage sub-agencies.

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Meet us that far anyhow. Not "some other time," **but now.** You may not see this ad again. **Hurry! Get an appointment. Let nothing delay. Risk 1 cent Now—a postal—for free, yet valuable data, sworn-to proofs of phenomenal success—personal trial offer. You will forever after associate this act with prosperity.**

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The New House Dress

An Advertisement Written by

ELIZABETH TOWNE

"What Every Woman Knows" about house dresses makes her eager to find something better than the usual garment. Here in Holyoke was invented the neatest, cutest thing yet. And a *Nautilus* girl had something to do with it!—a girl who graduated from our office into a home of her own. She is now the wife of W. C. P. Baldwin, the inventor of this garment, who manages the company which is manufacturing it and putting it on the market.

The big stores are demonstrating the new dress, and it is selling so fast that the manufacturing end could not keep up with the orders. Now the capacity of the plant has been nearly trebled, with a view of supplying everybody who wants them. That means everybody who sees them!

Housewives, nurses, housemaids and others wear them, made of regulation percale. Artists wear them at their work. When Milady presides at the chafing dish, she wears it. And not only housewives use them. The same garment is adapted for many uses. Even the men wear them here! Butchers and grocers wear them, made out of freshly laundered white duck. You can depend that these spick and span butchers and grocers attract trade as well as attention. And there is a special edition of this garment which is highly appreciated by governnesses, nurse-maids and saleswomen. Some people call this garment

THE BALDWIN FOUR-IN-ONE HOUSE DRESS

(Patented in United States, Great Britain, Canada, Germany and France.)

It combines a shirtwaist and two aprons. Think of it. Designed to be worn as a dress, but is delightfully comfortable worn over your good gown when you go into the kitchen. From the back it looks like a shirtwaist and skirt. In the front it folds over on the lines of the Russian blouse, so much in vogue at present. It fastens up neatly at the neck, and looks as trim as heart could wish.

You can do all sorts of housework in the Baldwin garment. If the front of your dress is soiled when the front doorbell rings, you unbutton the belt, whisk the inside over the upper, and button it up again, and there you are with a spick and span clean dress on, ready for visitors.

This double front feature enables you to keep clean for a whole week without the use of an extra apron.

Get the Baldwin Garment Habit

The **BALDWIN GARMENT** can now be secured from the leading merchant in your town; or if he does not have it **SEND US $2.25 AND HIS NAME AND YOUR BUST MEASURE** and we will send it to you, postpaid.

Made in high-grade percale, thoroughly washable, in grey and white nurses' stripe, black and white shepherd's check, light and dark blue chambray.

Money Back if You are Not Satisfied.

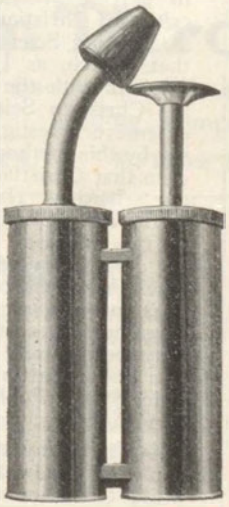
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Send for it, try it 10 days. If entirely satisfactory, send us $2.00. If not satisfactory, return it and you owe us nothing. You need the Vaporizer, sick or well, as a germ destroyer. As a perfect instrument it surprises everyone. Send for it today and try it. Address, **THE ASHLAND VAPORIZER COMPANY, 129 Main St., Ashland, Ohio.**



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W. L. DODGE & CO., Dept. 511 CHICAGO.

Anent Books.

(*Continued from Page 56.*)

—A tale of eliminating unnecessaries in life to make room for human things is "Human Beings vs. Things" by Asenath Carver Coolidge. It is interesting and told in an individual and quaint way. It is something more than a mere romance. 222 pages, cloth bound, $1.00 postpaid, the Hungerford-Holbrook Co., Watertown, N. Y.

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—"Her Naked Soul," by Anna Spanuth. This reads like a mild imitation of "The Confessions of Mary McLane" and the writings of Walt Whitman. The author claims to reveal her soul minus furbelows. But the book gives one the impression that before she started in on the process of revealment the author put on her best bib and tucker, arranged her environment carefully, patted her hair into shape, tucked a rose into her corsage—and started in. The result is rather artificial at times. The author's coquetting with the devil lacks somewhat of the healthy tang of sincerity which characterized Mary McLane's book. The author of "Her Naked Soul" possesses sentiment plus—and then some. The book is a very feminine production, very sweet in places and so arranged as to make easy reading. 214 pages, handsomely bound in silk cloth, gold stamping. Price not given—probably $1.00. Broadway Publishing Co., 835 Broadway, New York City.—W. E. T.

—"Christian Science as a Religious Belief and a Therapeutic Agent," by B. O. Flower, formerly editor of *The Arena*. This book is in part a practical, sensible answer to the critics of Christian Science. The author is not a Christian Scientist, or at least a member of that church, as I understand it. He is very familiar with the healing work performed by the Christian Scientists, and he has made an extensive investigation of many cases of healing by this method. He first answers the criticism that Christian Science is neither Christian nor scientific. He shows its close relationship to the early Christian church. Next he replies to the criticism that Christian Science does not cure organic disease. He presents an overwhelming mass of testimony to prove that it *does* cure organic disease and that there are a large number of cases on record of people who have been cured of organic disease by Christian Science, after being given up by physicians. Price $1.00. Published by The Twentieth Century Company, Boston, Mass.—W. E. T.

—"The Way to Perfect Healing" is the name of a new book which William got out while Catherine and I were looking Europe

(*Continued on Page 70.*)

Eyeglasses Not Necessary

Eyesight Can Be Strengthened, and Most Forms of Diseased Eyes Successfully Treated Without Cutting or Drugging.

That the eyes can be strengthened so that eyeglasses can be dispensed with in many cases has been proven beyond a doubt by the testimony of hundreds of people who publicly claim that their eyesight has been restored by that wonderful little instrument called "Actina."



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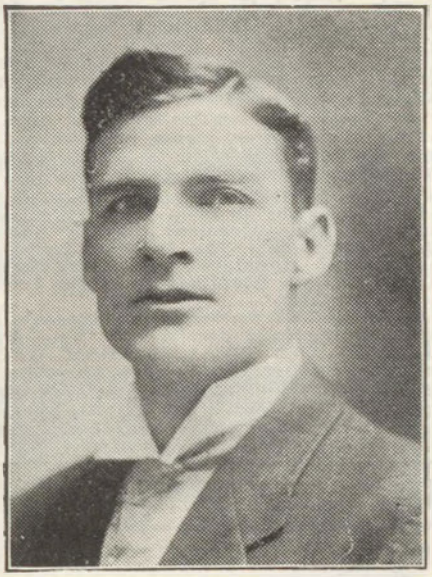
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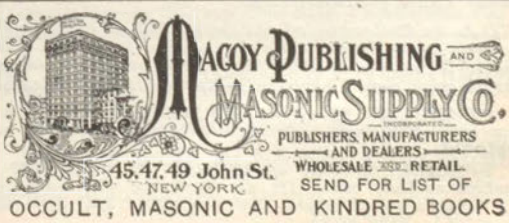


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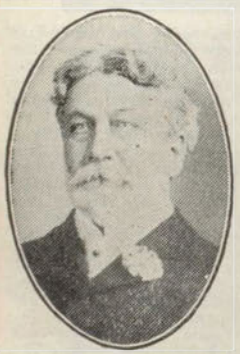
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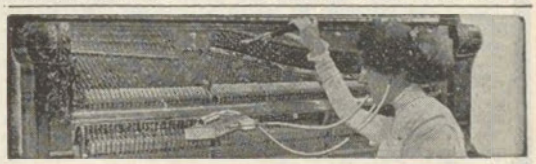


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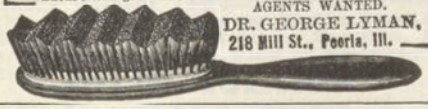
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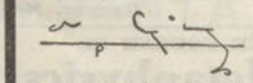
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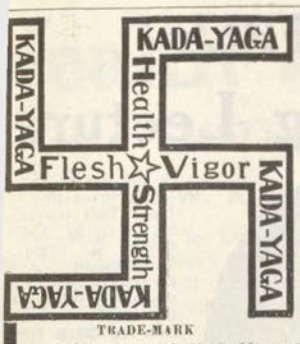
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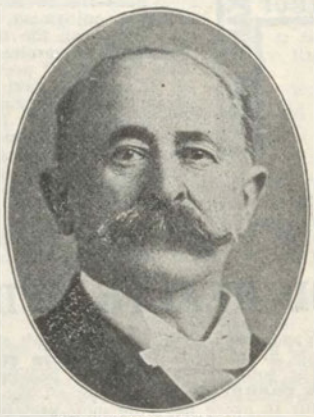
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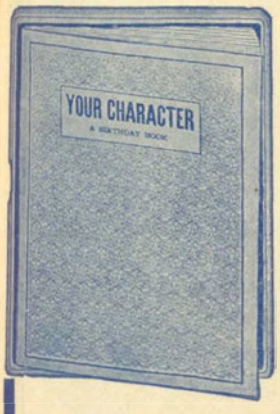
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